

THE
COLLEGIAT
SVFFRAGE
OF THE DIVINES
OF GREAT

BRITAINE,

CONCERNING THE
FIVE ARTICLES
CONTROVERTED IN
the Low Countries.

Which Suffrage was by them delivered
in the Synod of Dort, *March 6. Anno 1619.*

Being their vote or voice foregoing
the joint and publique judgment
of that Synod.

LONDON,

Printed for Robert Milbourne, and are to be sold at
his Shop in *Pauls Chur. hyard* at the signe of the
Greyhound. 1629.

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**The five Articles controverted in the
Low-Countries, and discussed in
the Synod of Dort.**

1. *Concerning Gods Predestination.*
2. *Of Christs death, and mans Redemption thereby.*
3. *Of Freewill in the state of corruption.*
4. *Of conversion unto God, and the manner thereof.*
5. *Of the Perseverance of the Saints.*



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law of the land is the law of the land.

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THE
SUFFRAGE OF
THE DIVINES OF GREAT
BRITAIN CONCERNING THE FIRST

ARTICLE:

That is of ^{Election,}
Reprobation,

{ Orthodoxall, which wee lay
First of Election, downe and confirme.

{ Erroneous, which wee reiect
The Positions, and confute.

THE FIRST ORTHODOXALL
POSITION.

THe decree of Election on pre-
destination unto salvation is
the effectuall will of God, by which
according to his good pleasure, for
B demon-

demonstration of his mercy, he purposed the salvation of man being fallen; and prepared for him such meanes, by which he would effectually and vnfallibly bring the Elect to the selfe same end.

THE EXPOSITION AND CONFIRMATION OF THE POSITION.

WE call this Decree of Election an effectuall will of God, because it respects not meerely and onely a way set downe and leading to life, leaving man so ordained in the power of his owne free will, (after such manner as Adam was ordained to happinesse) but it doth respect and fore-appoint the very issue of this Ordinance. For this will is conjoynd with the power of God, *Esa. 14. 24.* The Lord of hosts hath sworne, saying, Surely as I have thought, so shall it come to passe, and as I have purposed, so shall it stand. *Psal. 112.* Whatsoever the Lord would, that did hee in heaven and in earth: (upon which place see St. Austin, *Enchirid. c. 75.*) *Rom. 8. 30.* Whom hee bath

bath predestinated, those he glorified. *Iohn 6. 39.* This is the Fathers will that sent mee, that of all, which he hath given me, I should lose nothing. And vers. 37. *All that the Father giveth me shall come unto me.*

We acknowledge no other moving cause of this will, besides the meere good pleasure of God. *Rom. 1. 18.* He hath mercy on whom he will have mercy. *Ephes. 1. 11.* Being predestinated according to the purpose of him, who worketh all things according to the counsell of his owne will. *Rom. 9. 11* Before the children were borne, when they had done neither good nor evill; that the purpose of God according to Election might stand.

But God doth deale with certaine men after this especiall manner for manifestation of his owne mercy. *Rom. 9. 23.* That God might make knowne the riches of his glory towards the vessels of mercy. Yea and to them considered in the state of *Adams* fall, namely for the freeing them out of the masse of perdition. *Eph. 1. 4.* In him [to wit Christ] he hath chosen us. *1 Tim. 1. 15.* Christ came to save sinners.

Finally, lest Gods working in time should vary from his eternall purpose, hee who did

effectually destinate the elect unto salvation; doth also afford them meanes agreeable to this foresaid intention; that is to say, those meanes, which God knew would without faile bring them to salvation. 2 Tim. 1. 9. *Hee hath saved us with an holy calling.* 2 Thess. 2. 13. *God hath chosen you unto salvation in the sanctification of the Spirit, and beleefe of the truth, to which he hath also called you by our Gospell.* Ephes. 1. 4. *He hath chosen us, that we might be holy and without blame.* Mat. 13. 11. *To you it is given to know the mysteries of the kingdome of heaven.*

Out of which testimonies of Scripture it is evident, that God by his foregoing decree of Election hath subordained all these things (to wit, the knowledge of the Gospell, Vocation, Faith, Iustification, Sanctification, and Perseverance) for the obtaining of the fore-determined salvation.

Out of many sayings of the Fathers wee gather a few.

Aug. de predest. Sanct. c. 19.

When he predestinated us, he foresaw his owne worke, who maketh us both holy and without blame.

Idem de corrept. & grat. c. 14

When God determineth to save a man, no will of

man

man resisteth God: for to will or to nill is so far forth in the power of him that wils or nills, that it can neither hinder the wil of God, nor yet surpass his power.

He doth so teach them, who are called according to his purpose; bestowing at once both to know what they are to performe, and also to performe what they know.

*Idem de grat.
Christ. cap. 13.*

Although a great part of mankinde doe either reject or sleight the grace of the Saviour, yet the elect, and those which are foreknowne, and so differenced from the many, are reckoned for a certaine speciall collective body, so that out of the whole world another entire world may seeme to be freed.

*Prop. de vocat.
lib. 1. cap. 9.*

There is a portion of mankinde, which is promoted by the meanes of faith, inspired from God to high and eternall salvation by speciall graces.

*Idem De vocat.
lib. 2. cap. 3.*

THE SECOND POSITION.

Christ is the head and foundation of the Elect: so that all saving graces prepared in the decree of Election are bestowed upon the elect onely for Christ, through Christ, and in Christ.

GOD, in the eternall Election of particular men, by one and the selfe same act, both doth assigne Christ their head, and also doth appoint them according to his good pleasure the members of Christ: out of which purpose. even before their vocation (which is afterward performed in time) God doth behold them as given unto Christ, and chosen in him, and accepted of himselfe. *Ephes. 1. 3. He hath blessed us in all spirituall benediction in Christ v. 4. He hath chosen us in him. v. 7. In whom we have redemption and remission of sinnes. v. 13. In him we are sealed.*

Whatsoever is intended to the Elect from all eternity, is (as we may so say) shut up in the will of God, neither is it immediately imparted unto us, but for Christ, in Christ, and by Christ. *Coloss. 2. 3. In whom are hid all the treasures of wisdom and knowledge. v. 7. Wee are rooted and built up in him. v. 10. Ye are complete in him.* Lastly, he is the fountaine, from which all the streames of saving grace doe flow to us. *John 1. 16. Of his fulnesse have all we received grace for grace. 2 Tim. 1. 9. He hath called us with an holy calling, according to his purpose and grace, which*

which was given us in Christ Iesus before the world beganne.

As hee was predestinated that one, that hee might be our head: so we being many, are predestinated, that we might be his members.

Aug. de predest.
Sanct. cap. 15.

God calls many predestinated his sonnes, that hee might make them the members of his owne predestinated onely Sonne.

Cap. 26.

After the fall of man, God would have it an add of his meere grace alone, that man should come unto him. And this grace he placed in him, in whom wee also have obtained this our lot, who were predestinated according to his purpose.

De bon. perfect.
cap. 7.

THE THIRD POSITION.

FAith, Perseverance, and all gifts of grace leading home unto salvation, are the fruits and effects of Election.

WE acknowledge in some men certaine gifts of grace, which are to be reduced to the common supernaturall providence of God. But those gifts, which have an infallible

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connexion with glory, and doe worke effectually for the obtaining thereof: (as justifying faith and persevering) are the very effects of eternall election. *Act. 13. 48. As many as were ordained to eternall life, beleaved. Tit. 1. 1. The faith of the Elect of God. 1 Pet. 1. 5. We are kept by the power of God by faith unto salvation.*

*Prosp. epist. ad
Aug. 361.*

*Aug. de predest.
Sant. c. 10.*

By this predestination of the purpose of God, they are faithfull, who are fore-ordained unto eternall life.

The predestination of God is the preparation of grace, and grace is the very effect of predestination. When therefore God promised to Abraham, that the Gentiles should beleve in his seed, he made not this promise with respect to the power of our will, but out of his owne predetermination: for hee promised that which hee himselfe would doe, and not what men would doe.

Cap. 16.

Hath he not said, Not of workes, but of him that beleeveth? Hee hath taken wholly even this from man, that he might attribute the whole to God.

Cap. 17.

Let us understand the Vocation, by which they are made the Elect, not as if they were chosen, because they had beleaved, but they are chosen, that they may beleve. For if they were therefore chosen, because they had beleaved, they had chosen him first by belie-

ving

ving in him, that they might so come to be chosen.

These gifts of God are given to the Elect (who are called according to the purpose of God) of which kinde of fruits these are, namely both to begin to beleeve, and to persevere in faith to the end of this life.

THE FOURTH POSITION.

THe decree of Election is definite, not conditionall; it is irrevocable, and immutable, so that the number of the Elect can neyther be increased, nor yet diminished.

IN predestination the meanes to salvation are no lesse absolutely decreed, than salvation it selfe. For howsoever salvation, in the execution thereof, dependeth upon the conditionall use of the means, yet the will of God electing unto salvation is not conditionall, incomplete, or mutable: because hee hath absolutely purposed to give unto the Elect both power and will to performe those very conditions, namely, repentance, faith, obedience, and perseverance. For the Decree of God predestinating cannot bee conceived after this forme, I will
C chose

choose Peter to eternall life, if it shall so happen that he doth beleeeve, and persevere : But rather after this manner : I doe choose Peter unto eternall life, which that he may infallibly obtaine, I will give unto him persevering faith. 2 Tim. 2. 19. The foundation of God standeth sure, God knowes who are his. Rom. 9. 11. That the purpose of God might remaine according to election. Rom. 11. 28, 29. Beloved according to Election. For Gods gifts and calling are without repentance.

*Prop. ad Cap.
Gall. Resp. 8.*

This adoption of the sonnes of God, this fulnesse of the Gentiles, was foreknowne and preordained in Christ, which from the beginning unto the end is built up with living and choice stones. Of these stones not one is cast out, not one lessened, not one snatched away.

**Erroneous Opinions, or unsound
Doctrines, concerning Election,**
which we reject.

THE FIRST.

That the Decree by which God hath purposed in Christ, and for Christ, to save those, which repent, and beleeeve unto the end, is the whole and entire decree of predestination unto salvation.

True.

TRue indeed, this is Gods decree declaratorie of salvation to be proclaimed to all equally and without difference; as also prescribing the manner by which the elect are to be brought to salvation. But in this the whole fabricke of Gods prædestination (set downe in the holy Scriptures) is not explained. For the decree of predestination doth inferre some certain particular persons to be predestinated, those being knowne to God, and severed from others by this very decree of Election, *Matt. 20. 16. Many are called, but few are chosen. Rom. 11. 5. A remnant according to Election. 2 Tim. 2. 19. The Lord knowes who are his.* But the above-named decree doth predestinate no man *de facto*, or by certaine event; it severeth none from the rest; it writeth no name in the booke of life.

Though such a decree bee established, yet might all men notwithstanding bee reprobates: God might neither have now, nor haue had, nor have hereafter any Church upon earth. Which absurditie being granted not only that promissory decree might faile, *Matt. 28. 20. I am with you alwaies unto the end of the world,*

but even the whole Scriptures might be annihilated, which doth necessarily suppose a church in being, to which, and for which the Scripture was indited.

Lastly, if there were no other decree of predestination then this, Christ himselfe should not be appointed by any fore-going decree of God, to be for certaine the head of the Church; because to him there should be no members infallibly assigned; neither could Christ be said infallibly ~~be~~ *to be*, to have the preheminence, as a King, except there were given unto him by the positive decree of God, some, who were to be certainly his subjects. When yet the Scripture doth no lesse intimate unto us the certaine and irrelative decree of God in making Christ our head & King, then it doth concerning his taking our flesh, and suffering for us. The Apostle (*Eph. 1.*) hauing set downe the mystery of our Redemption, by Christs Passion, Resurrection, & Ascension, presently adds *vers. 22.* (as flowing from the same decree) *and gaue him to bee the head ouer all things to the Church which is his body, *Eph. 1. 23.* Of his kingdome there shall be no end. *Act. 2. 36.* God hath made him Lord.*

This

This predestination of the Saints is nothing else, *Aug. de pers. cap. 14.* then Gods foreknowledge and preparation of those benefits, by which they are most certainly freed, who ever are freed.

THE SECOND ERRONEOUS OPINION.

THat the peremptory Election of particular persons is made upon the fore sight and consideration of their faith in Christ, and of their perseverance in the same faith, as upon a Condition fore-required in electing.

FAith foreseene, and perseverance in faith doe follow the decree of vocation according to Gods good purpose. But such vocation doth depend upon the foregoing decree of predestination. *Rom. 8. 30.* Those whom hee predestinated those he hath called. *Act. 13. 48.* As many as were ordained to eternall life, believed.

God foresees no man as persevering in faith and holinesse unto the last gasp, but him, whom he decreed by his foregoing will to keepe, but him, whom he really guideth and directeth through his whole course of life, and preserveth in the way of salvation by an

operation, and speciall protection flowing from Gods foresaid will. *Iohn 10. 28, 29. My sheepe shall not perish for ever, neither shall any one take them out of my hand, neither can any one of them take them out of my Fathers band. Mat. 24. 24. That they should seduce, if it were possible, the verie Elect.*

Since therefore perseverance in faith is grounded upon the Election of God, Election cannot proceed from the fore-required condition of persevering faith.

2. Furthermore, the decree of giving glorie and salvation vnto stedfast beleevers in the end of this life, as the reward of faith and obedience performed, is an act of Iustice, or at least of faithfulness and truth. But according to the Scriptures, Election is a free act, not of debt, but of grace, an act of loue and speciall mercy founded upon the meere good will of God. *Luke 12. 32. It is your Fathers good pleasure to give you the kingdome. Eph. 1. 11. Being predestinated according to the purpose of him, who worketh all things after the counsell of his owne will.*

3. By the like reason faith fore-scene is to be excluded frō Election, as fore-seen works: that

that is to say, God may be sayd as well to haue elected holy men for the condition of sanctification, as beleeuers for the condition of faith. For who seeth not, that this faith foreseene doth in-truth passe into the nature of a worke? which appeares more evidently by the annexed condition of perseverance; by which is intended nothing else, but the fruits of obedience and holinesse, and the whole harvest of all good workes.

4. Lastlie, by granting this Election upon Gods foresight, it followes that Christ was chosen by vs, before we were chosen by him, contrary to that *Ioh. 15. 16. Ye haue not chosen me, but I haue chosen you.* Which diuine Oracle is often urged by *St. Augustine*, to this purpose.

Neither doth faith it selfe goe before that Election, which the Lord intendeth saying, *ye haue not chosen me, but I haue chosen you; for he did not choose us, because we haue beleued, but that we may beleue; lest we should be said to haue chosen him first.*

No merits of man doe goe before the Election of grace: yea and faith it selfe, whence begin all merits, is the gift of God; lest grace should not bee grace, if any thing should goe before it, for which it may bee given.

THE

*Aug. de Pers.
Sanct. c. 10.*

*Prosp. ad excep.
Genuini. resp. 1.*

THE THIRD ERRONEOUS OPINION.

That faith and perseverance in faith are not fruits or effects of Election to salvation.

IF God (who is the onely giver of persevering faith) before he gives such faith, or decrees to give it, doth foresee, that it will by the very giving of it, bring salvation to the receiver, then without doubt hee gives it also with this intent, and absolute purpose, that it shall bring salvation. But so to give, is to give out of a foregoing purpose infallibly to save, which is all one as to give by the decree of Election. Therefore persevering faith is the fruit of this decree, or a speciall grace prepared in this decree. Whence it is called. *Tit. 1. 1. The faith of the elect of God, Ephes. 1. 5. Having predestinated us into the adoption of Children.* But into the actuall estate of this adoption we are admitted by faith, *Ioh. 1. 12. He gave them the power (or priviledge) to become the Sonnes of God, even to them that beleeve on his name;* Therefore faith it selfe arises from predestination.

THE

(THE FOURTH ERRONEOUS
OPINION.

That Election to salvation is not one and the same, but that there is one indefinite, another definite; and this either incomplete, revocable, changeable: Or complete, irrevocable unchangeable.

Although there are divers acts of Gods Election, which may bee assigned according to divers objects, namely, of the end, and of the meanes; yet the Scripture no where makes mention either of the divers degrees or kindes of Election.

1 For Election is a certaine infallible ordaining of severall persons to salvation, in the minde and will of God. Therefore this indefinite Election (here supposed) is no true election, because it ordaines no singular person to salvation, but it onely shewes and prescribes the manner of comming to salvation promiscuously to all.

2 Besides, seeing Election is perfected with one act, and *ex natura rei*, according to the nature of the thing it selfe, is as the Schoolemen speake, in the number of those things which doe not grow and increase by degrees, (as

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sancti-

sanctification, mortification, and such like) but which doe consist in *indivisibili*, without latitude, (such as justification or absolution from sinnes) surely it cannot bee imagined to be capable of intention or remission, and therefore by no meanes doth it admit a graduall perfection, that it may be thought to bee incomplete, or unfinished to day, and complete or fully finished to morrow: Much lesse can this maimed halfe-election be accompred election, which doth not ordaine to salvation infallibly, but disposes onely by some qualitie or contingent act, which in the judgement of the very devisers thereof, hath no necessarie connexion with eternall life.

3 Lastly, that which is said to be revocable, and changeable, cannot be true election, because election signifies the constant purpose and unchangeable counsell of God ordaining the elect unto blisse. *Heb. 6. 17.* *τις αμετανοητος* *τις θεος.* God shewes unto the heires of promise the immutability of his counsell.

Aug. quest. disp.
de pred. Act. 10.

Two things follow predestination, an affording of aid to obtain the end, and the very obtaining of the end it self.

He

He that will have Gods disposall of things to be changed according to the mutability of free will, professeth that the judgements of God can be searched by him.

Prosp. ad cap.
Gall. resp. 8.

THE FIFT ERRONEOUS OPINION.

That the object of peremptory and complete Election, is man considered no otherwise than in the end of his life.

IN the end of this life a beleever is considered not as to be elected, but to be brought into the kingdome prepared for him before the foundation of the world. 2 Tim. 4. 7. I have fought a good fight. I have finished my course: Henceforth there is laid up for me a Crowne of righteousness, which the Lord the righteous Iudge shall give me at that day. The Apostle did not say, henceforth now God shall elect me to the Crowne of righteousness, but shall give it.

2 Furthermore, if election should beginne at the end onely of this life, the reason or argument drawne from predestination or election could conferre nothing at all to the faithfull, for finishing their course in faith and

godlinesse. But predestination extends it selfe as well to the meanes in the way, as to the end in the conclusion of our life; and as it were carrieth the Elect by infallible meanes to the appointed marke or goale. Rom. 8.30. *Whom he did predestinate, them he also called, and whom hee called, them he also justified, and whom he justified, them hee also glorified.* But if man considered onely as in the last moment of this life, were the object of complete election, all those things should bee inverted thus, Whom hee called, those he will justifie, and whom hee justifies, those hee will hereafter predestinate.

3 Moreover, 2 Tim. 1.9. *We are called with a holy calling, according to his owne purpose and grace, which was given us in Christ Iesus before the world beganne.* This purpose of God since it goes before this holy calling, and forelayeth the foundation to it, considers man as the subject of a sure election, according to this purpose, not as he standeth in the end of this life, but as he was before the beginning of this life, yea before the world beganne, appointed by Gods purpose to a most complete Election.

Neither

Neither truly can there be settled any definite election, to eternall grace, to faith, to adoption, (*Eph. 1. 5. 8.*) if these things be considered as hanging in uncertainty; neither shall the future perseverance of the Elect be fore-ordained by God, but onely foreseene in the man to be elected, and so this act of God shall bee only an approbation following, (such as may be performed by man, that knowes not what is to come hereafter) not a foregoing and operative Election: such as all elections, in reason, and by force of the name of Election, must needs be.

4 Last of all. *John 10. 16.* The Gentiles not yet called, much lesse settled in finall perseverance, are by our Saviour stiled *his sheepe*, being indeed then separated by the foregoing mark of entire and complete election.

He that makes men sheepe, doth make free mens wills unto obedience; but why doth hee (with whom there is no acception of persons) make those men sheepe, and makes not others? O man who art thou that rephiest against God? *Aug. cont. Ep. Petus l. 4. c. 6.*

Yee say that Iacob was elected for his future workes, which God knew he would doe, and so you *Lib. 2. cap. 6.*

contradict the Apostle, saying: Not of workes: as if he could not have said, Not of present workes, but of workes to come.

*Aug. de predest.
Sect. cap. 17.*

They are elected before the foundation of the world, by that predestination, in which God foreknew what he would doe; they are elected out of the world by that calling, by which he fulfilled that which he did predestinate.

THE SIXTH ERRONEOUS OPINION.

THAT in this life no man can receive any fruit or perceive any sense of his owne election, otherwise then conditionall.

Filiall adoption is the proper, naturall, and unseparable fruit of Election, and is to be perceived by the Elect in this life, the spirit of adoption revealing it to their hearts. Gal. 4.6. Because ye are sonnes, God hath sent forth the Spirit of his Sonne into your hearts, crying Abba Father. If a son, then an heire of God. Rom. 8. 15, 16 Ye have received the spirit of adoption, wherby we cry Abba Father. The Spirit it selfe beareth witnes with our spirit that we are the children of God. Eph. 1. 14 Ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance. Hee saith the

the earnest of our inheritance, which is an infallible signe, that we shall never be disinherited, but shall at length obtaine our inheritance. *Rom. 5. 2. We glory in the hope of the glory of God. And v. 5. This hope maketh us not ashamed.* Neither is there any falshood in this solid peace of conscience, in the glorying of the godly, or in this infused hope, because these gifts are both sent by God to the elect; and to this end are they fastened in their mindes, that they may be certaine arguments of their unchangeable election.

We confesse, our election is not to be perceived by us *a priori*, by the causes: but the proper effects of it may be knowne. And from the proper effect upward to the cause, the argument is good.

We likewise grant that the assurance of election in the children of God themselves, is not alwayes so constant and continuall, but that oftentimes it is shaken with temptations, and for a time suppressed, so that not onely the degree of assurance is lessened, but even election it selfe, in respect of the sense and apprehension of the Elect, seemes uncertaine, and ready to vanish.

Lastly,

Lastly, we confesse that the Elect justified, when they fall into grievous finnes and cleave unto them, are not onely deprived of the present taste of their election, but also conceive a great feare of the contrary, namely of Gods vwrath and revenging justice: and that deservedly: seeing the holy Ghost vouchsafes not to communicate this heavenly and sweet *Manna* of comfort to a defiled conscience, yet wallowing in its owne filthinesse, but onely to a cleane heart, and such an one as exerciseth it selfe in the practise of faith, repentance, and holinesse. But we thinke that the mindes of the faithfull being wakened, and rising out of their pollutions, are renewed by God and comforted againe, with a sweet sense of eternall life, prepared for them before the foundation of the world, and in due time undoubtedly to be conferred upon them.

*Elem. Alex.
Stromat.*

A faithfull man hath received by faith, that which is uncertaine to others, and layeth hold on the promise.

*Tertull. advers.
Mar. lib. 5.*

That it might be certaine that wee are the sonnes of God, he hath sent his Sonne into our hearts crying, Abba, Father.

Who

Who is iust, but hee that returnes love to God, that loved him, which comes not to passe but by the spirit revealing to a man by faith the eternall purpose of God concerning his salvation. Which revelation is nothing else but an infusion of spirituall grace, by which while the workes of the flesh are mortified, man is prepared to that kingdome, which flesh and blood doth not possesse, receiving together in one spirit, both whence hee may presume he is beloved, and whence he may returne love, lest he should be loved in vaine, or without returning love againe.

THE SEVENTH ERRONEOUS OPINION.

There is no election of infants, dying before they have the use of reason.

If one absurdity, or unsound doctrine be granted, more of the like will follow. This here followes upon that, that they require in all divine Election, faith fore-seene, upon which it may be grounded, which indeed cannot be fore-seene in such infants. But we on the contrary evidently prove that these tenets are against all Divinity.

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De Predest. 6. 17.

1 They who have an entrance in time vnto life eternall, without all doubt were elected to life eternall before all time. Otherwise the number of them that are glorified should exceed the number of them that are predestinated, which is impossible. For that proposition must be understood reciprocally with equall extension of both termes. *Whom hee hath predestinated, those hee hath glorified*, namely, these and no other, (as Saint *Austin* inferreth.) But the Scripture supposes the names of some Infants to be written in the booke of life, and that they must appeare before the judgement seat of God, *Rev. 20. 12.* and be admitted into the new Ierusalem, *Rev. 21. 27.* of such is the Kingdome of heaven, *Luke 8. 16.*

2 Whosoeuer are admitted onely into the Kingdome of Heaven, were before out of Gods free good pleasure chosen vnto the Kingdome of Heaven. But to as many infants as enter into Heaven, eternall life is a gracious gift through Iesus Christ, *Rom. 6. 23.* therefore they were chosen to that Kingdome in Christ.

But if this be the meaning of this Position;

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That

That there is no election of Infants, that is to say, of infants one before another, as if al were promiscuously saved; neither truely hath that supposition any good ground, nor this being granted, will the foresaid position follow. For the circumstance of age is impertinent, and hath no operation to the establishing or taking away of Gods election. Suppose therefore all infants to be saved, not one being rejected, yet because Election and predestination looke upon the common heape, not the age, they are segregated, though not out of the number of infants, yet out of the whole lump of sinfull mankind. Which segregation is no less then a true election.

The riches of the goodnesse of God ha've beene poured forth upon the first beginnings of some infants, in whom neither the precedent, nor the future piety was the motive for Gods choosing them.

*Prosp. de arbitr.
ad Russ.*

Infants having no wils, no actions of their own, are segregated not without the judgement of God; Some being taken as heyres, some are let passe as debtors.

*Prosp. Epistola
ad Aug.*

God helps those infants, whom hee will; though they neither will, nor runne; whom hee hath chosen before the foundation of the world in Christ.

*Aug. de bono
persever. cap. II.*

There is no election of infants that is to
THE EIGHTH ERRONEOUS
OPINION.

That the good will of God, whereby he
 many possible conditions, he hath decreed to
 choose faith onely, and to accept it for the condi-
 tion of bestowing salvation, is that only or chiefe
 good pleasure of God, whereof the Scripture
 speaks, and out of which all singular persons are
 chosen.

W E E. doe not deny, but that there is
 such a good pleasure of God, layed
 open in the Gospell, by which hee
 hath decreed to choose faith as a condition
 for conferring salvation, that is by which hee
 would have the actual obtaining of salvation,
 (especially of those which are of ripe yeares)
 to depend upon the condition of foregoing
 faith. And this is the joyfull and saving mes-
 sage to be published to all Nations in the
 name of Christ.

But this is not the very decree of Election,
 properly taken, and so much is set forth by the
 Apostle Paul.

For that decree is Active, ordaining some
 particular persons to salvation, not disposing

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in things, or of the connexion of things in order to salvation: and it is confined to the creatures themselves, not unto qualities, *Ephes. 1. 4.* He hath chosen *us*, to win Men, *Rom. 8.* Those whom he hath predestinated, that is to say, Men, *Mat. 20.* Few are chosen, That is, few Men.

2 But the quality it selfe of faith is not in this sense called Elected, but prescribed to the Elect, and given and prepared from eternity. For it is one of the chiefe spirituall blessings, all which the chosen receive in Christ, *Ephes. 1. 2.*

3 Lastly, it is not rightly affirmed, that particular men are elected out of this good pleasure, by which faith onely is ordained, as the condition of bestowing salvation. For to be elected, is to bee destinated to life eternall, others being ouerpasseed: But in the foresaid decree, no person is chosen (no one person passed by, but all are alike called, and designed to salvation by one and the same condition.)

In God the disposing of future things, by his infallible and unchangeable foreknowledge, is no other thing then to predestinate.

*Aug de bono
persever. cap. 16.*

II. OF REPROBATION.

THE FIRST ORTHODOX ALL
POSITION.

Reprobation properly called, or not-electing, is the eternall decree of God, by which out of his most free will he hath decreed, not so farre to take pitie of some persons false in Adam, as to rescue them effectually, through Christ, out of the state of misery, and without faile to bring them to blisse.

THe proper act of Reprobation, as it is opposed to Election, we thinke to be no other, then the denying of the same glory, and the same grace, which are prepared for the sonnes of God by Election. But glory and effectuall grace, are prepared for them in the decree of Election, and with this very intent, that it should be effectually, that is, that by such grace the sonnes of God might without faile come

come to the foresaid glory. Such grace and glory to be prepared for Reprobates, we deny.

This non-election, we avow to be grounded vpon the most free will of God. *Rom. 9.*

11. That the purpose of God, according to election might stand, not of workes, but of him that calleth. It was said, Iacob have I loved, but Esau have I hated. (That is) I have not so loved him, as that through grace I should certainly bring him to glory. And v. 18. He hath mercy on whom he will have mercy, and whom he will he hardeneth: Againe, (vers. 21.) Hath not the Potter power over the clay, of the same lumpe, to make one vessell unto honor, and another unto dishonor. And Ioh. 10. 26. ye beleeve not, because ye are not of my sheepe.

Moreover, the glory of Heaven is due to none, but is the free gift of God, *Ra. 6. 23.* Therefore God according to his most free will, can choose whom he will to glory, and overpasse whom he will, and that without any aspersiō of iniustice or hard dealing : since that in the bestowing of free gifts there is no place left for injustice. Neither is it any inclemency or cruelty, to deny that to any man, which is no way due unto him: especially whē in the persō presented
unto

there is found the highest demerit or desert of punishment, which is so farre from expecting free gifts, that it cannot choose, but call for most just judgements: of which sort is the whole state of mankinde represented to God, when hee was to choose, or refuse whom he would among them. And what is here said of the bestowing of glory, is likewise to bee understood of the giving effectuall grace.

*Aug. de predest.
cap. 6.*

Behold mercy and judgement, mercy in Election, judgement upon those that are hardened.

*Idem de corr.
et grat. 13.*

They which doe not pertaine to the most certaine and happy number of the predestinated, are dismissed and left to their owne free will, &c.

*De bono perseu.
cap. 14.*

They which by Gods deepe judgement are not severed by the predestination of grace from the lump of perdition, to them are not applyed Gods promises or workings, through which they might beleeve, if they should heare or see such things.

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THE SECOND POSITION.

THis not electing or over-passing doth not presuppose in the man overpassed any qualitie or other condition, then that which is in the elect, and which is common to the whole corrupted beape.

God choosing out of his mercy doth find every elect person in the corrupted heape, overwhelmed in the same misery with the rest, and by his present condition subject to death. Rom. 9. 15. I will have mercy on whom I will have mercy, and ver. 23. That he may make knowne the riches of his glory on the vessels of mercy which he had prepared to glory. Also (ver. 22.) God willing to shew his wrath and make knowne his power, &c.

So equall objects and persons of the same condition being propounded, why God should free some, and not all, why these rather then them, hee does not fetch the reason out of any disparity among them, but onely

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out

out of Gods free pleasure to show forth here his rich glory, there his just wrath, when he makes these (such as they were not) vessels of mercy, those, (such as they very neere were) vessels of wrath.

A type hereof is represented unto us, Ezek. 1. 16. where the naturall impurity of all men is set downe (v. 4.) and the goodnesse of God choosing, (v. 6.) *When thou wast in thy blood, I said unto thee, live. yea I said unto thee (others being left in their impurity.)*

*Aug. de bon.
persu. cap 7.
Idem contra.
Iulian. lib 5. c. 3.*

He which is freed let him love Gods grace, hee which is not freed, let him acknowledge his owne debt, although all men out of the same masse of perdition and damnation, according to the hardnesse of their heart, doe treasure up for themselves wrath, as much as in them lyes, God notwithstanding through his mercifull goodnesse does bring from that state some to repentance, others according to his just judgment be does not bring.

*Prosper. de voc.
gent. lib 1. c. 17.*

Grace doth find some, whom it may adopt among the most wicked at their last end, when many, which seeme lesse guilty, have no part in this gift.

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THE THIRD POSITION.

WHen God affordeth his saving Gospel to save Nations, hee doth not this out of consideration of speciall worth in them: And when hee denies this benefit to others, there is alwaies a concomitant unworthinesse in them, to whom it is denied. But the meere will of God is the onely cause, why to these he will not show that mercy, which out of his good pleasure he vouchsafed to others no lesse unworthy thereof.

DEUT. 9. 4. Say not in thine heart, for my righteousness, the Lord hath brought mee in to possesse this land, when for the wickedness of those Nations he hath driven them out from before thee: and (v. 5.) That he might performe the word that he sware unto thy Fathers.

Vpon the like motives God alwayes finds

in all places why he should not giue his Gospel to be preached, or why hee should take it away being once given. But where hee afforderh it to a people, it is not for their righteousness, or lesse wickednesse, then is otherwhere found; as if it were out of a kinde of congruity or desert, but for his good pleasure and freedome of his spirit, which blowes where it listeth, and as long as it will.

*Press de Voc.
gent. lib. 1. c. 15.*

If we will ascribe this to the merits of mens wills, that grace should bee said to passe by the bad, and choose the good, the state of many innumerable Nations will confute us, to whom for so many ages the light of heavenly doctrine hath not shined.

Neither can we say that their posterity were better men, of whom it was written, The Gentiles, which sate in darkenesse, have seene a great light.

THE FOURTH POSITION.

TO some of those, to whom the Gospel hath shined, although they bee indued with many gifts of grace, yet of their owne accord, and withall infallibly, they,

by

by Gods permission, fall into those
sinnes, in which being forsaken and
so remaining till death, they make
themselves liable to just damnation.

VVE doe not deny but these though
being not elected, yet receive ma-
ny effects of grace, such as recko-
ned up, Heb. 6. 4. Illumination, tast of the hea-
venly gift of the good word, and of the powers of the
world to come. All which they turne to their
owne greater destruction, being left to their
owne wills, and not being founded upon
Christ according to the decree of Election,
Rom. 11. 7. The election hath obtained it, and
the rest were blinded.

He that falls away from Christ, and ends his life
being an alien from grace, shall bee damned for his
last sinnes. And because his Apostacy could not be
hidden from Gods foreknowledge, nor frustrate the
same, without doubt God never chose such a man, he
never predestinated him, yea hee never set apart
from eternall death him, who was to perish.

Prosp. ad esp.
Gall. resp. 2.

Some receive the grace of God, but for a time,
they persevere not, they forsake God, and are

Aug. de corrept.
et grat. cap. 13.

forsaken of him: for they are left to their owne
freewill.

THE FIFT POSITION.

GOd damnes none, or destines
to damnation, except in conside-
ration of sinne.

1 **G**Od dispenseth the gifts of grace to his
free will. Matt. 20. 15. Is it not lawfull
for me to doe what I will with mine owne? Yet hee
never appoints the evill of punishment, but
upon the fore-seene guilt of men. Rom. 3. 9.
The Jewes and Greekes are all under sinne. (v. 19.)
That every mouth may be stopped, and all the world
guiltie before God. Rom. 2. 9. Tribulation and
anguish be unto the soule of every man that wor-
keth will.

2 Moreover, damnation is an act of vin-
dicative justice, and therefore it must necessa-
rily presuppose a precedent fault.

A man that is not predestinated, perisheth by vo-
luntary, not by constrained infidelity.

The predestination of God hath neither excited,
perswaded, nor forced the falls of those which perish,
nor the untowardnesse of wicked men, nor the wicked
desires

Prosp. ad Cap.
Gall. Sent. 14.

Ibid. ad cap.
Gall. sent. 16.

desires of sinners, but God hath fore-ordained his owne judgement, by which hee will render to every one according to that he hath done.

Erroneous Opinions.

THE FIRST.

That the decree, by which God from all eternitie, and that irrevocably, hath purposed out of lapsed mankind, to leave none but the impenitent, and incredulous, in sinne, and under the wrath of God, as being alien from Christ, is the whole and entire decree of Reprobation.

This we deny, for the reasons alleged by us against the first erroneous position of Election.

2 Besides, in this decree, there is not contained the speciall will of God, nor to take pittie of whom he will, in which the decree of reprobation (as it is opposed to Election) is formally contained.

3. Add to this, that if this decree were granted, it might come to pass that God might passe by none, but that all might be chosen, and brought to eternall life.

THE SECOND.

That Reprobation from salvation is not of one kinde onely, but is either indefinite and general, or else definite and particular: and that this is also diuerse, either incomplete, revocable, mutable: or else complete, irrevocable, immutable.

Reprobation, which is the negation of Election, doth set downe to us the immutable will of God, by which he hath decreed not to take pitie of that person, whom he passeth by, so farre forth as to bestow upon him eternall life. Now this will of God doth not admit any change at all. *Esa. 46. 10. My counsell shall stand. Malach. 3. 6. I am the Lord, I change not.*

Hereto may be added what wee have formerly set downe at the fourth orthodoxall position, and at the fourth erroneous position concerning Election.

*Prosper. de vocat.
Gent. lib. 2. c. 33.*

All the children of adoption, before the foundation of the world, were chosen: In which election what man soever was not foreknowne in Christ, shall not by any meanes be joynd unto him.

THE

THE THIRD.

That no man after Adams fall was overpassed by the meere will of God, but all reprobation of particular persons was made upon consideration of their antecedent infidelity, and finall perseverance in the same.

Most certaine it is, that God from all eternity did know, that those, whom he should passe by, would dye in their infidelity. But it is false that this foreseene infidelity should be the cause of his not-electing them.

1 For all men, and every man in particular, if not elected to persevering faith, are foreseen, as persevering in infidelity; and no man is foreseen as without faile persevering in his infidelity, but he, whom God in the disposing of effectuall grace by his antecedent decree hath passed by, *Ioh. 20. 26. Ye beleeve not, because ye are not of my sheepe. 1 Ioh. 2. 19. If they had beene of us, they had continued with us.* The Apostle fetcheth this preterition, or non-election from the meere will of God, as it is manifest out of the forecited places, at the first Orthodoxall position concerning Reprobation, & at the second

error concerning Election.

2 To conclude, if we shall set downe for a ground, that no man is reprobated, but for his foreseene impenitence, and finall incredulitie, there should be no mysterie in the decree of Reprobation, nothing vnsearchable, nothing beyond our reach, quite contrary to that of the Apostle, *Rom. 11. 33. Oh the depth, &c.* to that, *Rom. 9. 20. What art thou O man, who disputest against God?*

Aug. Epist. 107.

We know that grace is not given to all men, and that where it is bestowed, it is not given according to the merit of their workes, neither yet according to the merit of their will, to whom it is given.

Ibid.

Many are not saved, not because they would not be saved, but because God will not: That is, because God is not pleased to bestow speciall effectuall grace upon them.

THE FOURTH.

THAT no man is considered of God, as reprobated, passed by, or not elected, except in the very moment of death.

THIS is manifestly false, because the consequences of this preterition, are apparently

rantly shewed toward them, whom God doth passe by, even in this life. Such are those descriptions obvious in the holy Scriptures. Of not calling according to the purpose of God; Gods permitting men to walke in their owne waies, that their hard hearts are not mollified. With whom God deales after this manner, those he considers, as men, whom he had formerly passed by, or not-eglected, Ro. 9. *God hated Esau before hee had done either good or ill. Mat. 13. To some it is not given to know the mystery of the Kingdome of Heaven.*

The Suffrage concerning the
second Article.

THE FIRST POSITION.

OUt of an especiall love and intention both of God the Father, and of Christ himselfe, Christ dyed for the Elect, that hee might

effectually obtaine for them, and infallibly bestow on them both remission of sinnes, and salvation.

THis first proposition declareth, that the Elect shall without faile have remission of sinnes, and eternall life by the death of Christ, and that out of the especiall love and intention of God the Father, and Christ. This is proved out of the holy Scriptures, which doe shew forth the efficacie of the death of the Sonne of God in respect of the Elect, *Iohn 11.51. Iesus must dye for the Nation, and not onely for that Nation, but that hee might gather into one the sonne of God, which were dispersed, Ephes. 5. 25. God loved the Church, and gave himselfe for it, that he might sanctifie it, &c.* In which words is declared the intention of Christ offering himselfe, as the same offering concerneth the infallible bestowing of salvation.

THE

THE SECOND POSITION.

OUt of the selfe same love by and for the merit and intercession of Christ, faith, and perseverance, are given to the same Elect, yea and all other things, by which the condition of the covenant is fulfilled, and the promised benefit, namely, eternall life is obtained.

THIS position sheweth, that out of the death and intercession of Christ, those gifts of grace doe flow to the Elect, by which they are effectually brought to life eternall. Rom. 8. 32. 33. 39. Hee that spared not his owne Sonne, how shall he not even with him give us all things? Heb. 8. 10. I will give my lawes into their mindes, and in their hearts I will write them. For that grace, which is given unto the Elect for the death of Christ, is the grace of effectuall redemption. Now wee understand by the grace of redemption, not such a grace, by which men may bee redeemed, if they will,

but by which they are in event mercifully redeemed, because God so willeth.

THE THIRD POSITION.

God taking pitie on mankinde being false, sent his Son, who gave himselfe a ranfome for the sins of the whole world.

IN this oblation of Christ we consider two things: the manner of calling of men to the actuall participation of this sacrifice, and the benefit divers wayes redounding unto men by the same sacrifice.

As for the manner, there is no mortall man, who cannot truly and seriously bee called by the Ministers of the Gospell to the participation of remission of sinnes, and eternall life by this death of Christ. Acts 13. 33. 39. Bee it knowne unto you that remission of sinnes is preached by Christ. Iohn 3. 17. He that beleeves not, is condemned, because he hath not beleevd in the Sonne of God. There is nothing false, nothing colourably fained in the Gospell, but whatsoever is offered or promised in it by the Ministers of the word, is after the same manner offered & pro-

promised unto them by the Author of the Gospell.

Touching the benefit by the death of Christ, in which is contained an infinite treasure of merits, and spirituall blessings, the actuall fruit doth redound to men after that manner, and that measure, and by the same meanes, as seemes good to God himselfe.

Now it pleaseth God even after the acceptance of this sacrifice, no otherwise to bestow actually upon any man remission of sinnes and eternall life, then by faith in the same Redeemer. And here that same eternall and secret decree of Election shewes it selfe, in as much as that price was paid for all, and will certainly promote all beleevers unto eternall life, yet is not beneficiall unto all; because all have not the gift of fulfilling this condition of the gracious covenant. Christ therefore so dyed for all, that all and every one by the meanes of faith might obtaine remission of sins, and eternall life by vertue of that rancome paid once for all mankind. But Christ so dyed for the elect, that by the merit of his death in speciall manner destinated unto them

accor-

according to the eternall good pleasure of God, they might infallibly obtaine both faith and eternall life.

THE FOVRTH POSITION.

VPON this merit of Christ is founded that generall promise of the Gospell, according to which all that beleeve in Christ may really attaine remission of sins, and eternall life.

THAT this promise is universall, and founded onely upon the death of Christ, it is evident out of the 10. of the Acts 43. To him give all the Prophets witnesse, that they shall receive remission of sinnes, by his name, as many as beleeve in him, &c. Rom. 3. 24. 25. Whom God hath set forth to be a propitiation through faith in his blood. Therefore although this promise bee not divulged unto all in every time and place, yet it is of that nature, that it may be truly published to all and every one: For the nature of the promise extends it selfe perpetually to mankinde, although the knowledge of the promise

mise according to the speciall providence of God, is published sometimes to these, sometimes to other Nations. *Marke 16.15. Goe into all the world, and preach the Gospell to every creature. He that beleeveth, &c.*

THE FIFTH POSITION.

IN the Church, wherein according to the promise of the Gospell salvation is offered to all, there is such an administration of grace, as is sufficient to convince all impenitents and unbelievers, that by their owne voluntary default, either through neglect or contempt of the Gospell, they perish, and come short of the benefit offered unto them.

CHrist by his death not onely established the euangelicall covenant; but moreover obtained of his Father, that wheresoever this Covenant should bee published, there also, together with it, ordinarily such a measure of supernaturall grace should bee dispensed, as

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may

may suffice to convince all impenitents and unbelievers of contempt, or at least of neglect, in that the condition was not fulfilled by them.

Here two things are briefly to be explained. Whereof the first we put downe for a supposition: That some measure of grace is ordinarily offered by the Ministerie of the Gospel.

The second for a position: That that grace is sufficient to convince all impenitents and incredulous persons, either of contempt, or at least of neglect.

The first is plaine out of the Scriptures. *Esay 59.* and the last verse. *This is my covenant with them, saith the Lord: My Spirit that is upon thee, and my word, which I have put in thy mouth, shall not depart out of thy mouth from henceforth, and for ever.* Hence it is evident that the word and the Spirit are inseparably joyned together by the promise of God in the Ministry of the word.

Hence the Ministers of the new Testament are called the Ministers, *not of the letter, but of the spirit, not of the killing letter, but of the spirit*

spirit that giveth life. 2 Cor. 3. 6. The ministry of the Gospell. v. 8. is called *πνεῦμα τοῦ ἀποστόλου*: The ministrat[i]on of the Spirit. Hence is the Gospell styled, Tit. 2. 11. *χαρὶς αὐτοῦ* saving grace, or the grace that bringeth salvation: and *ἁρμόνιος*, 2 Cor. 5. 19. The word of reconciliation. And our Saviour, Luke 18. 9. 11. when he sent the 70. Disciples to preach the Gospell, commanded them, that they should say to the people, to whom they preached it, *The kingdome of Heaven is come neare unto them.* Because that some supernaturall grace is offered unto them, to whom the Gospell is preached.

It is not well said, that all those are not called to grace, to all whom the Gospell is preached, although there may be some, who obey not the Gospell.

Prosp. ad cap.
Gall. resp ad
ob. 4.

The second is proved out of the 15 of Iohn 22. *If I had not come and spoken unto them, they had not had sinne, but now have they no cloake for their sinne.* Out of this place it is certaine, that Christ in propounding the Gospell, did with all dispence that internall grace, which so far forth sufficed, that in that they accepted not, or rejected the Gospell, they might bee justly taxed of positive infidelity. Iohn 3. 19. *This is*

condemnation, that light is come into the world, and men loved darknesse rather then light. So are men justly damned, because they turne away from the light of the Gospell. *Heb. 2. 3.* How shall we escape if we neglect so great salvation? For the neglect of salvation offered in the Gospell, we are subject to just punishment: therefore salvation is offered in the Gospell.

Heb. 4. 12. The Word of God is quicke and powerfull, and sharper then any two edged sword, piercing even to dividing asunder of soule and spirit, and of the joynts and marrow, and is a discernor of the thoughts and intents of the heart. Hence it comes to be manifest that there is such power and efficacie of the word, that it insinuates it selfe even into the secretest closets of the soule, and as it doth without faile quicken those which truely beleeve; so it doth truely inflict a deadly wound upon the stubborne.

Lastly, the Scripture threatneth most bitter punishments to those, who doe not receive; who neglect, who despise, the preaching of the Gospell. *Mat. 10. 14.* Whosoever shall not heare your words, It shall be easier for Sodom. *Heb. 6. 4.* It is impossible for those, who were once enlightened

lightened and have tasted of the good gift of God,
 &c. For the earth which drinketh in the raine, and
 yet beareth thornes, and bryars, is nigh unto cursing.

THE SIXT POSITION.

NOtwithstanding this generall
 Covenant of saving those that
 belceve, God is not tyed by any co-
 venant or promise to afford the
 Gospel, or saving grace, to all and
 every one. But the reason why hee
 affords it to some, and passeth by
 others, is his owne mercie and ab-
 solute freedome.

1. **C**Hrist hath no otherwise established
 this covenant, then that the communica-
 tio of this covenant shold remaine, in the free
 & full power of the Father. But God in giving
 one grace is not tyed to the giving of another.
 Matt. 10. 15. Is it not lawfull for me to doe with
 my owne what I will?

No such covenant or promise is to be found
 in the Scriptures. God promiseth in the old

Testament, that the preaching of the Gospell should be communicated to the Gentiles. In the new Testament the partition wall is broken downe, and it is given in charge to the Apostles, *Marke 16. 15. Goe into all the world and preach the Gospell unto every creature:* but God no where promised, that universally in the world, at one and the same time it should be preached.

Epistola ad Ruff.

& de vocat.

gent. lib. 2. cap 3.

Nay rather (as is well noted by Prosper,) Even at that very time, in which the preaching of the Gospell was sent to all Nations, hee, who would have all men to be saved, and come unto the knowledge of the truth, yet forbad the Apostles to goe to some places. And so by this stopping or delaying of the Gospel, many were so fore-slowen, or hindred, that they dyed without the knowledge of the truth, and without sanctifying regeneration. Let the Scripture speak what was done. But passing through Phrygia, and the Region of Galatia, they are forbidden by the holy Ghost to preach the word in Asia, but after they were come to Mysia, they assayed to goe into Bithynia, but the spirit suffered them not; Thus farre Prosper.

2 Moreover, it is plainly evident (notwithstanding.

standing this universal Covenant, which was of force even in the old Testament) that God revealed not the knowledge hereof unto the Gentiles, *Psal. 147. 8. 19. 20. Hee sheweth his word unto Iacob, he hath not dealt so with any Nation, and therefore they knew not these lawes. Acts 14. 16. God in times past suffered all Nations to walke in their owne wayes.* Yea and in our daies scarce the sixt part of the habitable world have given their names to Christ. But if in fact and event God hath never vouchsafed the preaching of the Gospel to all and every one, certainly then hee is not bound so to afford it. For he doth, whatsoever he hath bound himselfe to doe.

The same also is to be said of saving grace. We no where in the Scriptures meet with any mention of any promise, by which God hath bound himselfe to impart this grace to all and every one. Nay rather the Scripture makes mention of Gods liberty in commiserating, *Rom. 9. 18. God hath mercy on whom hee will have mercy, notwithstanding this covenant grounded in the blood of Christ.* And although God doth blesse with many benefits

sits all men, yea even the most ungratefull, w^{ch} live without the lists of the Church, and although all men (as being sinners) stand in need of saving graces, yet is hee obliged to none, either to bestow the one or the other.

3 Lastly, it is concluded out of the holy Scriptures, that some are iudged and condemned for sinnes committed onely against the law of nature, Rom. 2. 14. 15. Whereby is implied, that upon invincible ignorance they are excused for not fulfilling the Law of faith. Which excuse can have no place, where God proclaimes his Law, and men are bound to obey.

ERRONEOVS OPINIONS

rejected by us.

THE FIRST.

THat Christs death being granted, God hath no other intention of saving any particular persons then conditionall, and suspended upon the contingent act of mans faith.

I For the refuting this, sufficient grounds are laid by us in our former positions and reasons concerning the first Article, in which the election of particular persons

is established, and incomplete Election confuted.

Item, where the certaine meanes of salvation flowing from the decree of Election are set forth. Lastly, in this second Article, at the first and second Positions, where is proved, that Christ dyed with that intention, that hee might bestow speciall graces upon the elect.

2 All theologicall Arguments drawne from the Scriptures and analogy of faith, by which Christs incarnation, humiliation, and exaltation, are either proved or confirmed, do tend to the demonstration of Gods expresse intention, for a fruitfull effect of this so great a mystery, not producing it upon condition, (namely, if men would that this fruit might hence arise, when it was equally in their power to nill the same) but effecting it without faile, the power of God working it.

3 Moreover, the house of God being to be built *ex hominibus*, of men, hath not sufficient firmenesse and solidity, if it be built *ab hominibus*, by men: this fabricke must bee reared by Gods owne hand. *Mat. 16. 18.* Vpon this rock will I build my Church. *1 Cor. 3. 9.* Ye are Gods
I bus-

husbandry, ye are Gods building. Ephes. 2. 20. Being built upon the foundation of the Prophets and Apostles, Christ himselfe being the chiefe corner stone: In whom all the building fitly framed together groweth unto an holy Temple, &c. In whom you also are builded together. Ep^les. 4. 16. From whom the whole body fitly joyned together, and compacted by that which every joint supplyes according to the effectuall working in the measure of every part, &c. Therefore God building a Church for himselfe, doth with his owne hand prepare the stones, polish them, and tyment them: hee doth not expect that they should by hap hazard fit themselves, and joyne themselves to the foundation.

4 Vpon no less certainty of a speciall decree, the salvatioⁿ of the Church is fore-ordained to be effectually brought to pass by Christ, the that by w^{ch} Christ himselfe is sent. The same voice of God which at first promised Christ to bee exhibited, doth also seale unto us by an absolute promise the effect thereof, without any condition. Gen. 3. 15. The seed of the woman shall breake the Serpents head. But the Serpent is not crushed, but by the certaine freeing of some
men

men from the captivity of Satan, and transplantation into the kingdome of the Sonne of God. *Es. 45. 3. 10. When thou shalt make his soule an offering for sinne, hee shall see his seed, hee shall prolong his dayes. Hebr. 2. 13. Behold I and the children which God hath given me.* Therefore the decree of God, concerning the continuance of his seed to be adopted into the household of Christ, is inseparably knit to the decree of laying downe Christs soule for sinne: and unto Christ offering himselfe for a sacrifice children are given, not by or of themselves, but of God, who indeed gave Christ unto them.

5 If the fruit of Christs passion bee onely conditionall, then the benefit redounding from the second *Adam* is not more certaine then it had beene from the first *Adam*, for to him salvation was propounded under this condition (*Doe this, and live,*) which condition that he might perform if he would, ability was given him by God, yet not so that hee should without faile performe it actually. But in the new Testament, grace being obtained for us by the death of Christ, salvation is not onely offered unto us under a condition, (*be-*

leeve and thou shalt be saved) but God brings to passe by his holy Spirit, that we beleeeve actually. *Heb. 8. 6. He is the Mediator of a better covenant, which was established upon better promises. And what that promise is, it is evident, v. 10. I will put my lawes into their mindes, and write them in their hearts.*

THE SECOND ERRONEOUS OPINION.

THAT it was the proper and entire end of Christs death, that he might purchase right and power unto God the Father, to save men upon what conditions he would.

IF the death of Christ did purchase nothing else for us, then to open a meanes for the making of any new covenant with mankinde, then are we not freed from the yoke of the Law, because notwithstanding this, it shall bee free for God the Father, yea even after the payment and acceptation of this sacrifice, againe to impose upon us the condition of performing the Law. But Christ to take away the curse of the Law, was for us, that is, in our stead, and that once, made *us* *a curse,*

a curse, Gal. 3. 13. Therefore we cannot, in respect of the Law not performed by us, bee made againe guiltie of the Law, and *imputation* *tu*, the second time accursed.

2 Christ by his death hath merited for us the very reconciliation of our persons with God, yea and grace to be actually imparted to us, Ioh. 1. 16. *Of his fulnesse have all we received;* Otherwise the second *Adam* (being the Lord from Heaven) had bin lesse helpfull to his, the first *Adam* (being from the earth earthly,) had beene harmefull to his, both in respect of imputation, if Christ had not undergone punishment for us, and also in respect of transfusion, if no propagating grace bee derived from Christ the head into his members.

THE THIRD ERRONEOUS OPINION.

THAT Christs death hath obtained for all men, restitution into the state of grace and salvation.

SALVATION is a thing promised by the new covenar, neither is it promised, but upon the condition of faith. *Whosoever beleeveth shall be saved.* Since therefore all men

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have

have not faith in Christ, under w^{ch} only condition salvation is promised, it is certaine that the death of Christ did not obtaine for all, but for the faithfull alone, a restoring into the state of grace and salvation, which is abundantly proved, by that of the Apostle, *Rom. 5. 1. Being justified by faith we have peace with God.* By peace in that place we understand our reconciliatioⁿ with God, who were formerly enemies, and our restoring into the bosome of grace. This is also further enforced by those places, *Rom. 3. 4. Gal. 2. 16.* Which prove that we are justified by faith alone in Christ, that is, accounted by God for just persons.

2 Without faith in Christ, man doth remaine in the state of damnation, *Iohn 3. 18. He is already judged. Iohn 3. 36. He shall not see life, but the wrath of God remaineth on him.* But they whosoever are restored into the bosome of grace, every one of them hath remission of sinnes, which makes men happy, *Psal. 32. 1.* neither doe they remaine in condemnation; neither doth the wrath of God remaine upon them. They therefore who want faith, are not restored, by the death of Christ, into the state

state of grace or salvation, since through the name of Christ no man obtaineth remission of finnes, except hee who beleeveth in him, *Acts 10. 43.*

3 If so be the death of Christ hath obtained restitution for all, then are they restored either then when Christ from all eternity was destinated to death, which is false; For so no man should be borne a child of wrath, neither should originall sinne any whit damage mankind, being according to this opinion from all eternity forgiven them, neither should infants and other need the laver of regeneration: which is contrary to the assertion of our Saviour, *Iohn 3. 5. Except a man be borne of water and the spirit, he cannot enter into the Kingdome of Heaven.* Or else they were restored in the person of our first parents, when the promise of the seed of the woman was proclaimed. Which cannot be. For our first parents were not restored into the state of grace, but by faith in Christ, and consequently their posterity in like manner. Therefore not all, whether beleivers or unbeleivers, are restored. Or lastly, when Christ himselfe suffered death

death upon the Crosse, which cannot be. For so no man before that moment should have been restored, which will not be granted by any : neither are all restored from that time, because without doubt even at that moment and afterward, the anger of God waxed hot against some of his accusers, condemners, crucifiers, and mockers.

Their Suffrage concerning the
third and fourth

ARTICLES.

*First of the strength of freewill in man after
the fall.*

THE FIRST POSITION.

THe will of man being false, is
deprived of the supernaturall
and saving graces with which it
was endowed in the state of innocen-
cy, and therefore to the performing
of

of any spirituall actions it is able to doe nothing without the assistance of grace.

THat the will of man was endowed with excellent graces, it is hence manifest, because man was made after the Image of God. But the image of God had the prime place in the cheife faculty of the soule, and what these graces were with which the will of man was beautified in the Creation, it is evident out of those things, which are restored for the making whole againe of this Image, *Ephes. 4. 24. Put yee on that new man, which after God is created in righteousness and true holinesse. And that this righteousness, holiness and uprightnesse of our will was lost by the fall, it is cleare by this second receiving the same, being recovered by the grace of God in Christ. For wee are to put on anew, that which we put off in Adam, when hee was stript and left naked.*

And that such a will as this of ours availes nothing to the performance of supernaturall actions, the Scripture cleerely witnesseth, *Iohn*

15.5. Without me you can doe nothing. Rom. 5. 6. When as yet wee were of no strength, &c. 2 Cor. 3. 5. We are not sufficient of our selves to thinke any thing, as of our selves.

Archibid. c. 30.

Hence is that saying of St. Austin, What good can a wicked man doe except so farre forth as hee is freed from perdition. And againe, Our will is so farre said to be free, as it is freed.

THE SECOND POSITION.

T Here is in the will of a man being fallen, not onely a possibility of sinning, but also an headlong inclination to sinne.

T His possibility was in the will, even when it was incorrupt, as it is too evident by the event. But after the fall, even by the fall, there was over and above added, a greedy thirst and desire to sinne. Job 15. 16. Man drinckes iniquity like water. A content and delight in sinne, Prov. 2. 14. Who rejoyce to doe evil, and delight in the frowardnesse of the wicked.

ked, Gen. 6. 5. Every imagination of the thoughts of mans heart was evill continually. A slavery under sinne, Rom. 6. 17. Ye were the servants of sinne. Lastly, death in sinne, Ephes. 2. 2. You were dead in sinnes and trespasses.

Neither can the case stand otherwise in corrupt man not yet restored by the grace of God, since that such is the nature of the will, that it cannot remaine single or utterly unfurnished, but falling frō one object, to which it did adhere, it pursues another eagerly to embrace it. And therefore being by a voluntary Apostasie habitually turned from God the Creator, it runnes to the creature, with an unbridled appetite, and in a lustful and base manner commits fornication with it, being alwayes desirous to set her heart and rest on those things w^{ch} ought only to be used on the By, and to attempt and accomplish things forbidden. What maruell then if such a will be the bondslave of the deuill? Luk. 11. 21. When a strong man armed keepe his place, his goods are in peace, &c.

The will without charity is nothing but a vicious desire.

Aug. Retra. 1. 3.

Of those things that goe before
Conversion.

THE FIRST POSITION.

THere are certaine externall
workes ordinarily required of
men before they be brought to the
state of regeneration, or conversion,
which are wont sometimes to be per-
formed freely by them, and other-
whiles freely omitted, as to goe to
Church, to hear the word preached,
or the like.

That such things are required it is manifest,
Rom. 10. 4. *How shall they beleeve in him, of
whom they have not heard.* And that they
are in our power both reason tells us, seeing
it is in every mans power to rule his moving
faculty; and experience proves it, because wee
see, in outward things, men, as they will the-
selves, doe this or that, or omit both. They can
therefore sit at home, when they should go to
Church.

Church. It is in their power to stoppe their eares when the Preacher speakes. Marke 6. 20. Herod heard Iohn gladly. Acts 13. 46. The Iewes refuse to heare the Gospell. Psal. 58. 4. The wicked stop their eares like the deafe Adder.

THE SECOND POSITION.

T Here are certaine inward effects going before conversion, or regeneration, which by the power of the word and Spirit are stirred up in the hearts of men not yet justified; As are, a knowledge of Gods will, a sense of sinne, a feare of punishment, a bethinking of freedome, and some hope of pardon.

T HE grace of God is not wont to bring men to the state of justification (in which we have peace with God through our Lord Iesus Christ) by a sudden Enthusiasme, or rapture, but by divers degrees of foregoing action taming and preparing them through the Ministry of the word.

1 This we may see in those, who upon hearing S. Peter's Sermon, feele the burden of their sinne, are stricken with feare and sorrow, desire deliverance, and conceive some hope of pardon: All which may bee collected of those words, *Acts 2. 37. When they heard this, they were pricked in their hearts, and said to Peter and the rest of the Apostles, Men and brethren, what shall we doe?*

2 This the very nature of the thing requires; for as in the naturall generation of man there are many previous dispositions, which go before the bringing in of the form: so also in the spirituall generation, by many actions of grace which must goe before, doe we come to the spirituall nativity.

3 To conclude, this appeares by the instruments which God uses for the regenerating of men. For he employeth the Ministry of men, and the instrument of the word, *1 Cor. 4. 15. I have begotten you through the Gospel.* But if God would regenerate or justify a wicked man immediately, being prepared by no knowledge, no sorrow, no desire, no hope of pardon, there would be no need of the ministry

nistry of men, nor of the preaching of the word for this purpose: neither would any care lye upon the Ministers, dividing the word of God aright, fitly and wisely first to wound the consciences of their auditors with the terrors of the Law, then to raise them up with the promises of the Gospell, and to exhort them to beg faith and repentance at Gods hand, by prayers and teares.

THE THIRD POSITION.

WHom God doth thus prepare by his Spirit through the meanes of the word, those doth hee truly and seriously call and invite to faith and conversion.

BY the nature of the benefit offered, and by the evident word of God we must judge of those helpes of grace, which are bestowed upon men, and not by the abuse, or the event. Therefore when the Gospell of its owne nature calls men to repentance, and salvation, when the incitements of divine grace tend the same

same way, we must not suppose any thing is done fainedly by God. This is proved by those earnest and patheticall intreaties, 2 Cor. 5. 20. *We pray you in Christs stead be ye reconciled vnto God.* Those exhortations, 2 Cor. 6. 1. *Wee beseech you that you receive not the grace of God in vaine :* those expostulations, Gal. 1. 6. *I marvell that you are so soone removed from him, that called you to the grace of Christ:* those promises, Apoc. 3. 20. *Behold I stand at the doore and knocke; if any man heare my voice and open the doore, I will come in to him.*

But if God should not seriously invite all, whom he vouchsafes this gift of his word and Spirit, to a serious conversion, surely both God should deceive many, whom he calls in his Sonnes name; and the messengers of the Euangelicall promises might bee accused of false witnessse, and those, who being called to conversion doe neglect to obey, might bee more excusable. For that calling by the word and the Spirit cannot be thought to leave men unexcusable, which is onely exhibited to this end to make them unexcusable.

THE FOVRTH POSITION.

THose whom God hath thus disposed, he doth not forsake, nor cease to further them in the true way to conversion, before he be forsaken of them by a voluntary neglect or repulse of this initiall or entring grace.

THe talent of grace once given by God is taken from none, but from him, who first buries it by his owne fault. *Mat. 25. 28.* Hence is it that in the Scriptures every where wee are admonished, that we resist not the Spirit, that we quench not the Spirit, that we receive not the grace of God in vaine, that wee depart not from God. *Heb. 3. 7.* Yea that is most evidently noted to bee the reason of Gods forsaking man, because God is first forsaken by man. *Prov. 1. 24.* Because I have called and you refused, I will laugh at your calamity. *2 Chron. 24. 20.* Because yee have forsaken the Lord, he hath also forsaken you. But never in the Scriptures is there the least men-

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tion that God is wont, or is willing, at any time, without some fault of man going before, to take away from any man the aid of his exciting grace, or any help which he hath once conferred towards mans conversion.

*Aug. vel Prosp.
ad Artic. fals 7.*

Thus the Orthodoxe Fathers, who had to doe with the Pelagians ever taught: *It is the will of God that wee continue in a good will, who before he be forsaken forsakes no man, and oftentimes converts many that forsake him.*

THE FIFTH POSITION.

THese foregoing effects wrought in the mindes of men by the power of the word and the Spirit, may be stifled and utterly extinguished by the fault of our rebellious will, and in many are, so that some, in whose hearts by the vertue of the word and the Spirit, some knowledge of divine truth, some sorrow for sin, some desire and care of deliverance have

have beene imprinted, are changed quite contrary, reject and hate the truth, deliver themselves up to their lusts, are hardened in their sins, and, without all desire or care of freedom from them, rot and putrifie in them.

Matth. 13. 19. The wicked one cometh and catcheth away that which was sowne in his heart. 2 Pet. 2. 21. It had beene better for them not to have knowne the way of righteousness, then after they have knowne it, to turne from the holy commandment delivered unto them. But it is happened to them according to the true Proverb, The dog is turned to his owne vomit, Heb. 6. 4. It is impossible for those who were once enlightened, and have tasted of the heavenly gifts, and were made partakers of the holy Ghost, and have tasted of the good word of God, and the powers of the world to come, if they shall fall away, to returne them againe to repentance.

Many doe quickly entertaine the light of the minde, but the understanding it selfe hath not the

Pross. de vocat.
lib. 2. cap. 2.

same force or power in all, and many when they seem enriched with faith and understanding, yet they want charity, and cannot hold fast to those things which they see by faith, and understanding, because there is no persevering in that which is not loved with the whole heart.

THE SIXTH POSITION.

THe very elect in those acts going before regeneration, do not carie themselves so, but that for their negligence and resistance, they may justly be relinquished and forsaken of God, but such is the speciall mercy of God towards them, that, though they doe for a while repell and choake the grace of God, exciting or enlightning them, yet God doth urge them againe and againe, nor doth he cease to stirre them forward, till hee have thoroughly subdued them to his grace, and set them in the state of regenerate sonnes.

Iohn

Iohn 6.37. Whatsoever my Father gives me shall come to me, and him that commeth unto mee I will in no wise cast out. Ier. 14. 7. O Lord, though our iniquities testify against us, doe thou it for thy names sake: for our backslidings are many. And 32.39. I will give them one heart and one way, that they may feare me for ever. Philip. 1. 6. He that hath begunne a good worke in you, will performe it untill the day of Iesus Christ.

But if God should not goe on thus to follow even those that hold off and retire from him, no calling would bee effectually, there would be no filiall adoption, and even election it selfe, grounded upon the good pleasure of God, would be frustrated.

Since the fall of man, God would have it ascribed *Aug. de pecc.* to his grace that a man doth come unto him, neither will he have it ascribed to any thing but his grace, that a man doth not goe from him.

THE SEVENTH POSITION.

T hose that are not elected, when they resist the Spirit of God, and his grace, in these acts foregoing

ing regeneration, and extinguish the
 initiaall effects of the same in them-
 selves, by the fault of their own free-
 will, are justly forsaken by God,
 whensoever it pleases him: whom
 by their owne fault so forsaken, we
 truly pronounce to remaine by the
 same demerit hardened and uncon-
 verted.

WE thinke it to be without all doubt,
 that no mortal man doth so eary him-
 selfe toward God, but that either by
 omitting that, which he should have done, or
 committing that, which hee should not have
 done, he deserves to have the grace taken fro
 him, which hee hath. Which ground being
 forelayed, it is cleere, that God without all in-
 justice and cruelty may take from such men
 that grace, which hee hath extended to them,
 and leave them to the hardnesse of their own
 hearts, Rom. 9. 18. *Hee hath mercy on whom hee
 will have mercy, and whom hee will hee hardeneth.*
 God oweth this to no man, that when he re-
 sists

sifts enlightening & exciting grace, and serves his own lusts, he should then soften and mollifie him by that speciall grace, which no hard heart doth resist, Rom. 11. 35. *Who hath first given unto him, and it shall be recompensed unto him againe?* Again he, that is thus forsaken, being not converted, perishes through his owne fault, Iohn 5. 34, 40. *I say these things that yee might be saved, and ye will not come unto me, that ye might have life.* Acts 28. *The heart of this people is waxed grosse, lest they should be converted and I should heale them.*

Of conversion, as it designesthe
immediate worke of God regenerate-
rating men.

THE FIRST POSITION.

GOd doth regenerate, by a certaine inward and wonderfull operation, the soules of the elect, being stirred up and prepared by the aforesaid acts of his grace; and doth, as it were, create them anew, by infusing

using his quickning spirit, and seasoning all the faculties of the soule with new qualities.

Here, by regeneration we understand not every act of the holy Spirit, which goes before or tends to regeneration, but that act, which as soone as it is there, we conclude presently this man is now borne of God.

This spirituall birth presupposes a minde moved by the spirit, using the instrument of Gods Word, whence also wee are said to be borne againe by the incorruptible seed of the word, 1 Pet. 1. 23. Which must be observed, lest any one should idly and slothfully expect an Enthusiasticall regeneration, that is to say, wrought by a sudden rapture without any foregoing action either of God, the Word, or himselfe.

Furthermore wee conclude that the spirit regenerating us, doth convey it selfe into the most inward closet of the heart, and frame the minde anew by curing the sinfull inclinations therof, & by giving it strength, and infusing into it a formall originall cause or active

tive power to produce spirituall actions tending to salvation, Ephes. 2. 10. *We are his workmanship created in Christ Iesus to good works.* Ezek. 36. 26. *I will take away your stony heart, and give you an heart of flesh.*

From this worke of God commeth our ability of performing spiritual actions leading to salvation. As the act of beleeving, 1 Iohn 5. 1. *Whosoever beleeves that Iesus is the Christ, is borne of God.* Of loving, 1 Iohn 4. 7. *Every one that loveth is borne of God.* Lastly, all works of piety, Iohn 15. 5. *Without me ye can doe nothing.* Prosper saith that *Grace creates good in us.*

De lib arb.

The Schoolemen doe not deny so manifest a truth. Thomas Aquinas affirmes, that this grace, of which we speake, doth give a certaine spirituall being to the soule, that it is a certaine supernaturall pertaking of the divine nature, that it is, in respect of the soule, as health is in respect of the body.

Quest. disp. de
verit. art. 3.

THE SECOND POSITION.

IN this worke of regeneration,
man is meerly passive, neither is

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it

it in the power of mans will to hinder God regenerating thus immediately.

Iohn 1. 13. Which were borne, not of bloody, nor of the will of the flesh, nor of the will of man, but of God. For if in the naturall creation it be true that God made us, and not we our selves, much more in the spirituall recreation, *Ier* 13. 23. If the *Ethiopian* cannot change his skin; neither can man defiled with sinne correct his naturall corruption.

In the will depraved there is the passive power to receive this supernaturall being, coming from without, but not the active to produce it of it selfe, or with another, *Ier* 17.

14. *Heale me O Lord, and I shall be healed.*

In quickning of men God doth expect no beginning from mans will; but hee quickneth the will it selfe, by making it good.

What doth freewill? I answer briefly; It is saved. This worke cannot be effected without two; one, by whom it is done, the other, in whom it is done. God is the Author of salvation, freewill is only capable of it.

Our creation in Christ was made into the freedom

*Epistola Syno-
dica Episcoporum
African.
Bern de grat &
lib. ar.
Bern ibidem.*

*Aug. de cor. &
gra. cap. 14.*

dome of the will, and without us; if into freedome, then not out of freedome; If without us, then it is not in us to hinder this worke of God.

When God determineth to save, no will of man resisteth.

Of Conversion, as it imports what man himselfe doth in turning to God by faith and saving repentance.

THE FIRST POSITION.

VPon the former conversion followeth this our actuall conversion, wherein out of our reformed will, God himselfe draweth forth the very act of our beleevyng, and converting: and this our will being first moved by God, doth it selfe also worke by turning unto God, and beleevyng, that is, by executing with all its owne proper lively act.

IN order of time the worke of God converting man, and the act of man turning

himselfe to God, can hardly be distinguished, but in order of causality or efficiency, Gods worke must needs goe before, and ours follow; An evill tree, naturally bringing forth evill fruit, must needs be changed into a good tree, before it can beare any good fruit: but the will of an unregenerate man, is, not onely as a bad, but as a dead tree: Therefore if it bring forth good fruit, it doth it, not that thereby it may be bettered, or that by its owne cooperation it may be quickned; but it doth it, because it is already changed and quickned.

*Ad Simpli. lib. 1.
9. 2.*

This is elegantly expressed by Saint *Austin*.
A wheele (saith he) doth not therefore run well, that it may be round, but because it is round. So say we, the will runnes well, not that it may be regenerated, but because it is already regenerated.

*De Sacram. fil.
pag. 242.*

Hugo de sancto Victore to the same purpose: *Renewing grace* (saith he) causeth a reformed will first to exist, then gives power to this will to be moved: first it works the will, afterward it workes by the will.

2 Secondly, wee say that God doth not onely worke this habituall conversion, whereby a man gets new spirituall ability to beleieve
-mid c 14 and

and convert, but also, that God doth, by a certaine wonderfull efficacy of his secret operation, extract out of our regenerated will the very act of beleeving and converting. So the Scripture speaketh in divers places. *Iohn 6. 66. The Father giveth us power to come unto the Sonne,* that is, to beleeve. *Phil. 1. 29. To you it is given to beleeve,* το πιστευειν, the very act of beleeving. *2 Tim. 2. 26. God giveth repentance.*

But if God by infusing some strength into us should only give us a possibility or power of beleeving, a possibility or power of converting, and so leave the act to the free will of men; surely we should all doe as our first father did, by our free will we should fall from God, neither should we ever bring this possibility into act. This therefore is that excellent special grace granted to the elect in Christ, whereby they not only can beleeve if they will, but also will beleeve then when they can. *Phil. 2. 13. God worketh in us the will and the deed.* This working grace the Fathers of the Catholick Church have maintained against the Pelagians. *God commands a man to wil, but he also works in him this very thing, namely, he commands him*

*In Epist. Synod.
African.*

to doe, but also workes in him the doing.

*Aug. de grat.
Christi. cap. 14.*

Every one, that hath learned of the Father, hath not onely power to come, but commeth indeed: where there is both the progresse of our possibility, the desire of our will, and the very effect of action.

*Aug. de predest.
Santi.*

God effecteth our faith, working in our hearts after a wonderfull manner to make us beleewe.

3 Lastly, this also we adde, that this action of God in producing faith, doth not hinder, but rather is the cause that the will doth worke together with God, and produce its owne act. And therefore this act of beleewing, howsoever it is sent from God, yet, because it is performed by man, is attributed to man himselfe. Rom. 10. 10. *With the heart man beleeveth unto righteousness.* 2 Cor. 4. 13. *I beleevd: therefore have I spoken.*

*Aug. de persec.
lib. 2. cap. 2.*

It is God, not who beleeveth all things in all men, but who worketh all things in all men: it is certaine we beleewe when we beleewe, but it is God who brings to passe that we beleewe: wee are they that worke, but God workes in us the very working.

THE

THE SECOND POSITION.

THis action of God doth not hinder the freedome of the wil, but strengthen it, neither doth it root out the vicious power we have to resist, but it doth effectually and sweetly bestow on a man a resolute will to obey.

HERE we deny two things; first, that by the divine operation there is any wrong offered to the will. For God doth so worke in nature, even when hee raiseth and advanceth it above its proper spheare, that he doth not destroy the particular nature and being of any thing, but leaves to every thing its owne way and motion to performe the action. When therefore God worketh in the wills of men by his Spirit of grace, he makes them move in their naturall course, that is, freely; and then doe they worke the more freely, by how much they are the more effectually stirred up by the Spirit. *Iohn 8. 36. If the Sonne*

Sonne shall make you free, you shall be free indeed.

2 Cor. 3. 17. Where the Spirit of the Lord is, there is liberty. Verily it seemeth incredible to us, that God, who made our wills, and gifted them with liberty, should not bee able to worke on them, or in them, after such a manner, as that without hurting the natures of them, he may freely to produce any good action by them.

Aug. de cor. c. 14.

He doth what he pleaseth with the wills of men, and when he pleaseth: having an all-sufficient power to incline mens hearts which way he listeth.

Prosp. de vocat.

gent. l. 2. cap. 36.

We so beleewe this more abundant grace to be powerfull, that we withall deny it to be violent.

2 A second thing which we here disclaime, is the whole extirpation of corruption. For although God in the very act of regeneration doth worke so powerfully upon the will, that actually the present power to resist is suspended for that time, yet doth hee not plucke up by the roots, no nor for that time, the remote power of resisting, which (as the Schoolemen speake) is *potentia in actu primo posita*, a power of the first and youngest growth, but hee suffers it to lurke and lye hid in the bitter root there-

thereof. For so long as that root of corrupt and corrupting concupiscence remains in the soule of man, certaine it is that there must needs be there withall, not onely a possibility but also a pronenesse to resist the motions of the holy spirit, *Gal. 5. 7. The flesh lusteth against the spirit.* But this reluctant power, by reason of the most forcible, and yet sweet or gentle motion of grace, cannot in this case and at this time breake forth in *actum secundum*, into present operation and exercise. *Pro. 21. 2. The Kings heart is in the hand of the Lord, he turneth it whither soever it pleaseth him.* And consequently the hearts of other men lesse free.

This grace cannot be resisted, because first it worketh in us to will, that is, not to resist: for he can no farther resist, from whom to will to resist is taken away; as excellently writeth our Reverend late Bishop of Salisbury.

Robertus Saris-
bur. de verita-
te grat. pag. 20.

THE THIRD POSITION.

God doth not alwayes so move
a converted and faithfull man,
to godly ensuing actions, that hee

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takes from him the very will of resisting, but sometimes hee suffers him, through his owne weaknesse, to stray from the direction of grace, and in many particular actions to follow his owne concupiscence.

WEE must alwayes put a difference betweene those principall acts, without which the Elect cannot be saved (such as are, to turne unto God, to beleewe, to persevere) and particular ensuing acts, which being considered by themselves, are not absolutely necessary to salvation, as the avoyding of this, and that sinne; the not omitting of such and such a good deed. For the performing of the former actions, grace doth so worke that it gives the Elect both power and will to accomplish them. But, as for the latter, there is not wanting unto us, the motion and guidance of Gods Spirit through the whole course of our lives; yet so, that wee may bee wanting unto those motions of grace, yea and too too often wee are wanting unto them,
and

and ever and anon we both freely and foully obey our owne corruptions. Hence that of the Apostle, Gal. 5. 16. *Walke in the spirit, and ye shall not fulfill the lusts of the flesh.* Ephes. 4. 30. *Grieve not the spirit of God, by whom yee are sealed unto the day of redemption.* For they are said to grieve the holy Spirit, who resist the guidance thereof, and with a servile libertie goe after their owne concupiscences, contrary to the motion of grace, and suggestion of their own conscience.

Erroneous Opinions which wee reject.

THE FIRST.

THat the will is not capable of spiritnall gifts; and that therefore there never were any spiritnall gifts in the will of man before his fall; that these graces were never severed from the will of man upon his fall, and that such graces are never infused in regeneration into the wills of men.

THe holy Scripture, in placing Gods spiritnall gifts in the heart, acknowledgeth also them to be in the will. As namely

uprightnesse of truth, *Psal. 32. 12. Rejoyce all yee that are true in heart: puritie, Mat. 5. 8. Blessed are the pure in heart: goodnes, Luke 8. 15. They are those, which with an honest and good heart heare the word of God and keepe it.*

1 But if any man shall referre these graces to the affections, and place them without the will, he shall (which were a foule enormity) settle the chiefeft gifts of divine grace in the unreasonable part of the soule. Moreover, the very habituall conversiō of the will unto God the Creator, & the aversion or turning away thereof from the inordinate desire it had to commit fornication with the creature, without doubt is to be counted a chiefe and principal gift. And that the will was capable of this gift, it doth hence plainly appeare, because it was created with such uprightnesse. For God in the beginning made man righteous. But that this righteousness is lost, it is over manifest by the effects, seeing that now the will being carnall, cannot choose but enjoy and rest in those things which it ought onely to make use of, and use the things which it ought rather to enjoy: forasmuch as a whole trope of sin.

finfull dispositions have rushed and broke in upon the will.

2 Furthermore, as the will of a meere naturall man, is said to be vicious frō a certaine inbred & inherēt wickednes, w^{ch} in a wicked man even thē when he doth nothing, is habituall, so againe we must acknowledge that in the will of the regenerate there is a certaine righteousness, infused and given from God, which is presupposed in their religious actions

Saint *Austin* in many places setteth forth this habituall righteousness.

The good will of man goes before many graces of God, but not before all, and this good will it selfe is to be reckoned among those gifts which it selfe cannot precede.

Enchir. cap. 32.

But lest any man should dreame that this goodnesse of the will is not an inward gift infused into that very faculty, but onely a bare denomination fetched from the act of the will; *Prosper* calls it the first plantation of the heavenly husbandman. Now a plantation notes something engrafted in the soule, not an act or action flowing from the soule.

*De vocat. lib. 1.
cap. 6.*

THE SECOND ERRONEOUS OPINION.

That that grace, by which wee are converted is onely a gentle and moral swasion or inducement.

VVEE deny not, but in the worke of conversion, whether in fitting us for that future grace, or in confirming us therein, as already performed, God useth the perswasive force of his threats, promises & exhortations, by which he allureth, stirreth, and ploweth up the fallowes of mens hearts. But moreover, for adding without faile the last close to this operation, hee works more powerfully and unconquerably, according to the exceeding greatnesse of his power, and the working of his might, *Ephes. 1. 19.* Neither is swasion sufficient, which no more then contingently affecteth and inviteth the will.

I For morall swasion, moveth onely by way of object, and so farre forth as the end propounded can allure. But the Philosophers rightly determine, that, as the inclination of any one is, accordingly hee apprehends the end; So long therefore as a man is carnall and

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unregenerate, his will cannot so bee affected with supernaturall benefits proposed unto it, that by the desire of them hee should bee thoroughly inflamed to beleve and convert. But the will must be overcome and changed by a powerfull operation exceeding all swasion, that so it may effectually embrace the good represented unto it.

2. If men should be converted unto God onely by a morall swasion, then this question, why, upon proffer of equall grace, one man beleeves, another doth not, might be answered out of the free wils owne power of willing or nilling, neither should we have herein any cause to admire the unsearchable wisdom and justice of our God. But this sound doctrine hath alwaies beene defended against the Pelagians, That conversion & faith comes from the secret grace of God, which according to his mercie is afforded to some, and according to his justice is not vouchsafed to others.

Aug. de pers. l. 1. cap. 7.

3. If men were converted onely by morall swasion, he which receives this swasive grace might truly say, *I have separated myselfe*. For I have received this gentle and swasive grace, which

which hath solicited me to faith and conversion, but no more then it solicited others: they, by the liberty of their free-will, did reject this morall swasion, and therefore they still remaine unconverted; but I, by the libertie of my free-will, have given way and embraced the same swasion, and therefore I am converted. To what purpose then is that of Saint Paul, *Who hath separated thee? What hast thou, which thou hast not received?* *no man sayd ye no* Faith both begunne and perfected is the gift of God, and no man, who doth not oppose most manifest Scripture, will doubt, but that this gift is given to some, and not given to other some.

*Aug. de predest.
cap. 9.*

THE THIRD ERRONEOUS OPINION.

THat, presupposing all the operations of grace, which God useth for the effecting of this conversion; yet the will of man is still left in an equall ballance, either to beleeve, or not to beleeve, to convert, or not to convert it selfe to God.

IF after all the workings of grace the will of man be left in eaven point, it will necessarily follow, that, not God by his grace, but man by his free-will, is the chiefe cause

cause and author of the very act of believing and converting. For he, who by the utmost dint and straine of his grace prevailed no further, then to raise up a mans will to an indifferency, or estate of equall ballance, doth not concur, as a principall and predominant, or over-ruler, but onely as an associate, and contingently, that is, upon this condition, if so be that the will, by its owne naturall power, first shall have removed it selfe from that equalitie. That therefore which is of lesse moment, the will receives from God, namely, that it should be placed in a certaine middle estate, equally inclined to beleeye, or not to beleeye; but that, which is of greater moment, as specifying the very event, that is, actually to beleeye, this the will by its owne power hath performed.

2 It would else follow, that God affordeth no more grace to the Elect, then to those, who are not elected, and that those owe no more thanke to God, then the other: in as much as the hand of God hath wrought in both nothing else, but an even stand of the will: which equally consists in a point, and is not capable of any latitude, or degree.

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3 The grace of conversion is given with that intention, that it shall become effectually, and shall not onely set a man forward on his way, but also bring him to performe the very act of faith, whither although such grace might perchance sometime reach by the sway of mans will, equally poised to embrace and follow the motions of grace, yet no lesse often should such grace be frustrated by reason of the same free will, likewise placed at eaven ballance, and freely thence setting it selfe to refuse grace, and to resist it. For in leuell counterpoise there is alwaies presupposed an equal hazard of setting to either side.

*Aug. de predest.
Sapientia. c. 8.*

This grace is refused by no hard heart: For it is therefore given, that the hardnesse of the heart bee first taken away.

THE FOUORTH ERRONEOUS OPINION.

THAT a man cannot doe any more good, then he doth, nor omit any more evil then, he doth omit.

This

THis is most false and absurd, whether it be spoken of an unregenerate and naturall man, or of one that is regenerate, and supported by sanctifying grace.

1 First, concerning the state of a naturall man, although hee cannot put off his inbred corruption, nor shake off the dominion of sinne in generall, yet can he repress many outward actions, in which he lets loose the reins to his owne concupiscences. Corrupt concupiscence enclines a wicked man to all kinde of evill, yet it doth not determine or confine him unavoydably to commit this or that sinne in particular, as to act this murder, that robbery, that adultery.

2 This is manifest also in that the very lewdest men attempt their wickednesse not without some precedent deliberation, and most free contriving of the meanes tending thereto, and being ready to commit the act, they have power to hold in and restrain themselves, being awed by the reverence of some other man, or through some present feare of danger.

3 Lastly, punishments by the Lawes of

men should be without cause menaced, if no man could omit those crimes which he doth commit.

But as for actions which are in themselves good, certaine it is that unregenerate men doe omit many outward morall acts, which for the substance of the worke they could performe, and for the voluntary neglect of such actions they are justly condemned. *Matt. 25. 42. I was an hungry, and ye gave me no meat: I was athirst, and ye gave me no drinke, &c.*

Likewise the same is to bee avowed concerning those that are regenerated and truly sanctified; to wit, that although they are freed from the dominion of sinne, *Rom. 6. 14. 18. Being made the servants of righteousness. Rom. 8. 1. Which walke not after the flesh, but after the spirit:* They can notwithstanding, and that voluntarily, step out of the strait path of righteousness, even then also, when they doe not transgresse: In like manner then, when they self or slipped, they were able by the helpe and power of grace, through their free (that is, freed) will, to have resisted their owne concupiscence, and to have avoided those manifest

nifest workes of the flesh recounted, *Gal. 5.9.* Fornication, uncleannesse, debate, contentions, &c. What man of sound judgement will say that David could not but commit adulterie, and, that being committed, that hee could not choose but by a leud and deliberate plot take away the life of him, to whom hee had offered that extreame wrong? But (that we goe not far for examples) we appeale unto the consciences of all godly men. Who is hee, that daily praying unto God, *Forgive us our trespasses*, doth not also acknowledge that through the grace of God it was in his power to performe divers good workes which yet hee hath omitted, and likewise to overcome divers temptations, to which he notwithstanding hath yeelded. *1 Cor. 10.13.* *God is faithfull, who will not suffer you to bee tempted above that you be able, but will even give the issue with the temptation, that you may be able to beare it.*

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Their

Their Suffrage concerning the fift ARTICLE.

Which is of the perseverance of the Saints.

IN this Article when question is made concerning the perseverance of the Saints, it is to be understood, that wee treat of those Saints onely, which are come to the use of reason, and are justified by the Act of faith formed in them by the preaching of the Gospell; and who are supposed by the act of their owne wills to persevere in the same faith, or else to faile in their perseverance.

*Collat. Hag. Bert.
part. 2. pag. 10.*

1 It is manifest out of the fift Article of the *Remonstrants*, that they are here intended; who are grafted into Christ by a true actuall faith; But those onely who are of ripe yeares, are grafted into Christ by a lively faith.

2 It is also proved by the connexion of the Articles. For in the fourth article the *Remonstrants* labour to prove, that God worketh faith in men by such a power and grace, as man may resist; and consequently that God
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by a resistible power, doth keepe and preserve faith already wrought in the hearts of the faithfull; whereupon they inferre, that, that man, who once had faith, may lose the same, as further appeareth in the state of this controversie set downe by the *Remonstrants*. But God doth effect and preserve faith in that manner in those onely, who are growne to ripe yeares: For as much as they onely have power freely to withstand grace.

collat. ibidem.
pag. 150.

3 Thirdly the *Remonstrants* affirme, that perseverance, of which we treat here, to bee a gift offered equally to all the faithfull with this condition, namely, if they shall not bee wanting to themselves in the entertainment of this sufficient grace: which assertion plainly supposeth, that this Article ought to bee understood concerning the perseverance of them, who are come unto ripe yeares, onely they being able through the use of their freewill, to be wanting to this sufficient grace, as those, in whose power the use of this liberty is.

If the *Remonstrants* had more diligently weighed these things, they might have forborne their argument taken from infants
bap-

baptized, to avow the Apostacie of the justified; especially those who deny that there is
Ibidem, Pag. 19. any donation of reall grace in the baptisme of Infants.

Because in this Article two things there are which are usually questioned, the one, whether they, who are not Elect, may ever come to the state of sanctification and justification, wherby they may be reckoned among the number of the Saints, the other, whether the Elect, who are justified and sanctified, doe at any time wholly fall off frō this estate. Therefore in the first place wee set downe those Positions, by which we shew how farre they, who are not Elect may goe on in the way.

Touching those who are not
 Elect.

THE FIRST POSITION.

THere is a certaine supernaturall enlightening granted to some of them, who are not elect, by the power whereof they understand those

those things to be true, which are revealed in the Word of God, and yeeld an unfaigned assent unto them.

THe truth of the position concerning the first part, namely the enlightening of their minds, is plainly collected out of the Scriptures, *Heb. 6. 4.* Where the Apostle maketh mention of such as sinned against the holy Ghost, affirming that they *were enlightened*, and in the *10. Chap. and 26. Vers.* hee intimateth that they might wilfully sinne *after they had received the knowledge of the truth.* The Apostle Peter also, *2 Pet. 2. 22.* makes mention of some, who, when they knew the way of righteousness, nevertheless *turned from the holy commandment which was given unto them.* *Judas was the sonne of perdition, Ioh. 17. 12.* yet he was furnished with the knowledge of the Gospel; and thereupon was sent by Christ with the other Apostles to *preach the Gospell to the house of Israel, Mat. 10. 7.* And Christ threatneth the like punishments to them that despise the preaching of *Judas*, as of *oth. m. v. 9.*

All those were enlightened with a supernaturall knowledge of the truth of the Gospell. Which illumination proceeding from the holy Ghost did beget a true knowledge in the mindes of these men : out of which knowledge they, as occasion required, brought forth actions futable to the same. Yea it may come to passe, that an heathen Philosopher may apprehend more accurately and distinctly the mysteries of Christs Incarnation, and in his understanding more subtilly discern the unity of the person and distinction of natures, then an unlearned Christian.

Concerning the unfained assent which may be, and often is, yeelded to the Gospell by some, who are not elected, there is the like evidence, *Luk. 8. 13.* The seed which fell upon the stony ground noteth to us such hearers, as *for a while beleeve*, that is, those which give assent to things revealed from above; and especially to the covenant of the Gospell. And thereby it is plaine, that this their assent was no way fained, because they received the word with joy. *Acts 8. 30.* Even *Simon Ma-*

See Ca. viii up-
on that place.

gus himselfe beleaved Philip preaching concerning the Kingdome of God, and was baptized for testimony of his faith. *Hymeneus* and *Alexander* made shipwracke of their faith, which was not dissembled, or fained, but true. For it is not to be imputed for a fault to any man, that hee is false from an hypocriticall faith, neither can shipwracke be made of a fained faith, but onely a detection and manifestation of it. Nor indeed can hee suffer shipwracke who never was in the ship, 2 Pet. 2. 20. Some are said to have escaped from the filthines of the world, through the knowledge of the Lord, whose latter end is worse then their beginning. This knowledge doth intimate, not a bare apprehension, but withall an assent yeelded unto the things knowne, whence came that escape from the filthinesse of the world, *Iohn* 12. 42. It is recorded that among the chiefe Rulers many beleaved on him, but because of the Pharisees they did not confesse him, least they should bee cast out of the Synagogue: for they loved the praise of men more then the praise of God. They beleaved with an unfained dogmaticall faith which then lay secretly hid in their hearts, but never shewed

Tract. 53. upon
Saint Iohn.

it selfe in any outward profession, for feare of danger ensuing. Who, as St. *Augustine* speakes, if they should goe on forward upon their entrance into faith, would also overcome the love of humane glory by their farther progresse in faith.

All backsliders of this kinde are justly reprov'd, and punished, not because they fained that faith they never had, but because they forooke the faith they had: and they sin in a far greater measure, which depart from the grace of faith conferred upon them, then they who never tasted of the glad tidings of the Gospel, as our Saviour teacheth us, *Iohn* 15. 22.

THE SECOND POSITION.

IN these fore-mentioned there doth arise out of this knowledge and faith, a certaine change of their affections, and some kinde of amendment of their manners.

OVt of this said illumination and assent of faith, there doth arise in such as are not elect, some kinde of mutation of their affections, as also amendment of their lives. The first

first is plainly set downe, *Mat. 13.20.* They heard the word, and received it with joy. As also *1 Reg. 21.27.* And it came to passe when Ahab heard those words, that he rent his cloathes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. These behaviours were evidences of his true sorrow conceived through the Prophets words, as appeares in that God rewarded this his humiliation, by removing temporall punishments, as it is, *v. 19.* because he hath humbled himselfe before me, I will not bring the evill in his dayes.

Heb. 6. 4. The Apostates there described, were not only enlightened, but had tasted of the heavenly gift, the good Word of God, and the power of the world to come. And in the 6 vers. it is intimated, that they were after a sort renewed; and in the 10. Chap. and 16. vers. They who had received the knowledge of the truth, vers. 24. are said to tread under foot the blood of the Covenant, by which they are sanctified, *Mat. 6. 20.* Herod heard Iohn the Baptist gladly.

Concerning some amendment of their conditions, the same is testified by the example of the same Herod, who received Iohn the

Baptist, and when he had heard him, did many things likewise, 2 Pet. 2. 20. Some had escaped from the filthinesse of the world, through the knowledge of their Lord and Saviour Iesus Christ. These had eschewed the pollutions of the world, by the operation and knowledge of this faith; some also chap. 1. vers. 9. forget that they were purged from their old sinnes, and out of such the unclean spirit is said to have departed, Mat. 12. 43.

In these, as the enlightning and assent, yeelded to the truth revealed from above, was not fained, but true in its owne kind and degree; so likewise was the change of their affections and manners : namely these beginnings or entrances were not fained or colourable, but proceeded out of the power of those dispositions unto grace, and from the inspiration of the holy Ghost, which they felt in themselves for a time, as is evident by their affections, their joy, sorrow, and zeale, which they doe not so much faine and make a shew of, as find to be truly in themselves.

*Aug de corr. et
grat. cap. 9.*

Of such Saint *Augustine* thus speaketh, They were not sonnes then when they were in the profession,

sion, and had the name of sonnes, not because they fained their righteousness, but because they remained not in that righteousness.

THE THIRD POSITION.

VPon those good beginnings, testified by the externall works of obedience, they are reputed, and by a charitable construction ought to be taken for beleevvers, justified, and sanctified men.

THey, who to these inward gifts of the holy Ghost, have added the outward profession of a Christian faith, together with the amendment of their lives, ought of right to be reckoned by us (who cannot finde out or search into the inward secrets of mens hearts) in the number of the faithfull, of the justified, and sanctified. This is plainly proved out of the Apostle Saint Paul, who in his Epistles which hee wrote to particular Churches, at Rome, Corinth, Ephesus, &c. entitles them all promiscuously, *beloved of God, Saints, sanctified*, Rom. 1. 7. 1 Cor. 1. 2. Ephes. 1. 1. Phil. 1. 1. In like

De Corr. et
grat. cap. 9.

like manner the Apostle Peter, in the beginning of his first Epistle speaketh unto the dispersed strangers, in this forme of speech; *To the Elect according to the foreknowledge of God the Father, through the sanctification of the Spirit. Adde we to these the note of Saint Augustine speaking of those, who were not elect. These, because they live godly, are called the sons of God. And afterwards againe; There are some, who are called of us the sons of God, because of the grace received by them for a time, but yet they are not the sons of God.*

THE FOURTH POSITION.

They, who are not elect (although they thus far proceed) yet they never attaine unto the state of adoption and justification: and therefore by the Apostasie of these men, the Apostasie of the Saints is very erroneously concluded.

Although they, who are not elect, being brought up & cherished in the Churches bosome, are in their minds, will, and affections disposed by the aforesaid preparatives tending

ding in some sort to justification, yet are they not thereupon placed in the state of justification or adoption. For they still retain thoroughly settled in their hearts the strings and roots of their leud desires, to which they give themselves over, still they remaine wedded to the love of earthly things, and the hardnesse lurking in the secret corners of their hearts is not taken away: so that either persecution or temptation arising, they retire from grace, and being either intangled with the love of pleasures, and enticements of the flesh, or caried away with some other vicious affections, at length they shew that they are lovers of themselves, and lovers of pleasures, rather then lovers of God, and that they enjoy nothing lesse then God, howsoever they may flatter themselves, but indeed that *they would make use of God, that they may enjoy the world*, as S. Augustine speaks. Whence it is manifest that they never really and truly attaine that change and renovation of the minde and affections, which accompanieth justification, nay nor that which doth immediately prepare and dispose unto justification. For they never seriously repent, they

*De civit. Dei
Lib. 15.*

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are never affected with hearty sorrow, for this cause, they have offended God by sinning, nor doe they come to any humble contrition of heart, nor conceive a firme resolution not to offend any more; unto them is not given repentance unto life, which is mentioned, *Acts* 10. 18. nor that godly sorrow which worketh repentance to salvation never to be repented of, *2 Cor.* 7. 10. they are not poore in spirit, for theirs is the kingdome of God, *Mat.* 5. 13. To this purpose is that of Saint *Augustine*, who speaking of the reprobate, saith, God bringeth none of them to that wholesome and spirituall repentance, by which a man is reconciled to God in Christ. Adde also that such doe never feelee in themselves an earnest desire of reconciliation: They doe not hunger and thirst after righteousness. For such shall be filled, *Matth.* 5. 6. And to them shall be given of the fountaine of living water, which shall be in them a well of water springing up to eternall life. *Iohn* 4. 14. Also they doe neither denie themselves, nor seriously bid defiance to their owne lusts, nor doe they once feelee in their hearts any such accounting of all things but losse that they may winne Christ, as the Apostle did, *Phil.* 3. 8. And to conclude, they

contra Julian.
lib. 5. cap 3.

they never attaine to that unfained lively faith which justifieth a sinner, and worketh through love, 2 Tim. 1. 5. For this faith is the peculiar of the Elect, and is not afforded to the not elected.

Furthermore, that onely the Elect are justified, it is plaine by that golden chaine of the Apostle, Rom. 8. 30. *Whom he did predestinate, them he also called, and whom he called them he also justified.* Those only, and no other, as out of S. Augustine we have shewne at the first Article.

*De predest.
Sanc. cap. 17.*

Againe the same Saint Augustine, God doth not forgive the sinnes of all men, but of those whom he foreknew and predestinated.

*Cont. advers. leg.
& prophet. lib. 2.
cap. 11.*

It is plaine also out of the Scriptures, that they, who are not elect, never come unto the estate of adoption; For first the estate of adoption is grounded upon predestination; *Who hath predestinated us, unto the adoption of Children by Christ Iesus.*

I
Ephes. 1. 5.

Secondly, the state of adoption, as also the right and priviledge of sons is not obtained, but by a lively faith; For as many as received him, to the he gave power, that is, a right & priviledge that they should be the Sons of God, to wit, to such as beleeve in his name. Also, ye are all the sonnes

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John 1. 12

Gal. 3. 27.

of God by faith in Christ Iesus. But this faith is proper to the Elect as was before declared.

1 Pet. 1. 13.

1 John 3. 9.

3 All that are adopted for sonnes are regenerated, and that by the incorruptible seed by the word of the living God. Whosoever is borne of God doth not commit sinne, because his seed remaineth in him.

Rom. 8. 17.

Gal. 4. 7.

4 Those adopted sons are also heires, beires of God, and coheires with Christ, and doe receive the earnest of their inheritance. But they who are not elect are never regenerated by this incorruptible seed, neither have they the seed of God remaining in them, neither are they assigned to be heires with Christ. Hence is that of Saint Augustine. They were not in the number of sonnes, no not when they were in the faith of sonnes. Again, As they were not the true Disciples of Christ, so neither were they the true Sonnes of God, yea even when they seemed to be and were so called. And Saint Ambrose: What, can God the Father make void those gifts he hath bestowed, and banish those from the grace of his fatherly affection whom he hath made his sons by adoption?

De corr. & grat.
cap. 9.

De Iacob, cap. 6.

c. 3. Distinct. 10.
q. 1. art. 1.

Gabriel Biel saith, It is plaine that those whom God foresaw are not his adopted sonnes because they
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are not preordained by the Will of God unto everlasting inheritance.

Apostacy is onely of those, who never reached home to true justification, and to the state of adoption. But as for those, who are the chosen sonnes of God, and endued with true sanctitie, their perseverance is certaine and undoubted, as we shall shew afterwards. Either therefore the Apostasie of the true sons of God ought to have beene proved by evident places of Scripture, or else that offensive name and title, *of the Apostasie of the Saints*, should have beene forborne.

Of Perseverance,

As it concernes the Elect, and of the certainty thereof in it selfe.

THE FIRST POSITION.

B*Esides that dogmaticall faith and some kinde of amendment in affections and manners, there is in due time given to the Elect ju-*

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stifying

*stifying faith, regenerating grace,
and all other gifts, by which they are
translated from the state of wrath
unto the state of adoption and sal-
vation.*

WHen God dealeth with his Elect, hee stayeth not in certaine preparatives, and initiall operations, but alway finisheth his worke, by induing them with a lively faith, by justifying and adopting them, and by changing them from the state of death to the state of life. This the Apostle sheweth, Rom. 8. 30. *Whom he hath predestinated, those he also called, and whom he called he hath also justified, and whom he hath justified he hath also glorified.* And Colos. 1. 12. *I give thanks to the Father, who hath made us meet to be partakers of the inheritance of the Saints in light, and hath delivered us from the power of darknesse, and hath translated us into the kingdom of his deare Sonne.* Out of which places it is plaine that God giveth to all the Elect a certaine continued connexion of spirituall benefits, which never leaves them, but plyeth them onward even unto the state of glory.

THE

THE SECOND POSITION.

Although the Elect, being set in this estate, omit some thing in every good worke by reason of the remainder of concupiscence, and commit daily smaller sinnes of sur-reption, negligence, and inconsideratenesse, yet neither from thence is the state of justification shaken, nor the benefit of their claime to the inheritance of the Kingdome of heaven thereby interrupted.

According to the rigor of the Law every sinne, yea the verie least is mortall, and excludes the offender from the favour of God and kingdome of heaven. But God never deales in that strict manner with his sonnes adopted and justified in Christ. There are indeed some sinnes, for which God denounceth his anger and indignation upon these his sonnes, yea and threatneth banishment from heaven,

heaven, and also eternall death, of which we may reade, 1 *Cor.* 6. 10. *Gal.* 5. 25. *Coloss.* 3. 6. which wee will handle in the positions following. There are againe some other sins, for which our mercifull God is not wont, no not for a time, to deprive his children of the light of his countenance, or to terrifie them with the feare of death or damnation : of which kind are the rebelling motions of our concupiscence, whereof the Apostle complaines *Rom.* 7. also the defects and staines which do cleave to the best workes of the regenerate : Lastly, those daily trippings and scapes of humane infirmity, which are committed without any determinate purpose of committing them, and which are forgiven by our daily craving of pardon : of these *St. Iames* cap. 3. v. 2. *In many things we offend all :* and *St. Iohn* 1. 8. *If we say that wee have no sinne, wee deceive our selves..* Notwithstanding these sinnes every faithfull man may rightly say, *There is no condemnation to them that are in Christ Iesus ;* yea even in the midst of these infirmities, God saith to every justified man, as hee said to the Apostle, *My grace is sufficient for thee: for my strength*

Rom. 8. 1.

2 Cor. 12. 9.

is made perfect in weaknesse. And sure they cannot be said to fall by their infirmities from the state of justification, through whose weaknes the power of God is made perfect, and who all this while may boast that the power of Christ dwelleth in them, as it is in the same place.

THE THIRD POSITION.

T*Hese very same, thus regenerated and justified, doe sometimes through their owne default fall into hainous sinnes, and thereby they doe incurre the fatherly anger of God, they draw upon themselves a damnable guiltinesse, and lose their present fitnessse to the kingdom of heaven.*

I*T is manifest by the examples of David and Peter, that the regenerate can throw himselfe headlong into most grievous sinnes, God sometimes permitting it, that they may learne with all humility to acknowledge, that, not by their owne strength or deserts, but by*
R Gods

Gods mercy alone they were freed from eternall death, and had life eternall bestowed upon them.

Whilest they cleave to such sinnes, and sleepe securely therein, Gods fatherly anger ariseth against them. *Psal. 89. 31. If that they prophane my statutes, and keep not my commandements, then will I visit their transgression with the rod, and their iniquity with stripes. Rom. 2. 9. Tribulation and anguish upon every soule of man that doth evill.*

Besides, they draw upon themselves damnable guilt: so that as long as they continue without repentance, in that state they neither ought nor can perswade themselves otherwise, then that they are subject to eternall death. *If ye live after the flesh, ye shall dye, Rom. 8. 13.* For they are bound in the chaine of a capitall crime, by the desert whereof, according to Gods ordinance, they are subject to death, although they are not as yet given over to death, nor about to be given, (if we consider the fatherly love of God) but are first to be taken out of this sinne, that they may also be rescued from the guilt of death.

Lastly, in respect of their present condition they

they lose the fitnes, which they had of entring into the Kingdome of Heaven, because into that Kingdome, *there shall in no wise enter any thing, that is defiled, neither whatsoever worketh abomination*; For the Crowne of life is not set upon the head of any but those, *who have fought a good fight, and have finished their course in faith, and holinesse*. He is therefore unfit to obtaine this Crowne, whosoever as yet cleaves to the workes of wickednesse.

Apoc. 21. 27.

2 Tim. 4. 8.

THE FOURTH POSITION.

THe unalterable ordinance of God doth require, that the faithfull so straying out of the right way, must first returne againe into the way by a renewed performance of faith and repentance, before hee can bee brought to the end of the way, that is, to the Kingdome of Heaven.

BY the decree of Election the faithfull are so predestinated to the end, that they are

(as along the Kings high way) to be led to this appointed end, through the meanes set down by God, otherwaies not to attaine the same. Nor are Gods decrees concerning the means, manner, and order of such events, lesse fixed and sure, then the decrees of the end and of the events themselves. If any man therefore walke in a way contrarie to Gods ordinance, namely, that broad way of uncleannesse and impenitencie, (which leads directly downe to hell) he can never come by this meanes to the kingdome of heaven. Yea and if death shall overtake him, wandering in this by-path, hee cannot but fall into everlasting death. This is the constant and manifest voice of the holy Scripture, *Except ye repent, yee shall all likewise perish. Be not deceived: neither fornicators, nor idolaters, &c. shall inherit the kingdome of heaven.* They are deceived therefore that thinke the elect wallowing in such crimes, and so dying, must notwithstanding needs be saved through the force of election. For the salvation of the Elect is sure indeed, God so decreeing: but withall (by the decree of the same our God) not otherwise sure, then through the way of faith,

Luke 13.3.

1 Cor. 6.9.

faith, repentance, and holinesse. *Without holinesse no man shall see God, Heb. 12. 14. The foundation of God standeth sure. Let every one that nameth the name of Christ depart from iniquity, 2 Tim. 2. 19.*

As therefore it was sure out of the decree and promise of God, that all those, who sailed in the ship with Saint Paul, should escape alive out of shipwracke, and notwithstanding Pauls saying was also as certaine, *Unlesse these remaine in the ship, ye cannot be saved.* So also it was certaine that the elect servants of God, David and Peter, should come to the kingdom of heaven: yet withall it was no lesse certaine, that if they had remained unrepentant, the one in his homicide and adultery, the other in his denying and forswearing Christ, neither of them both could have beene saved.

For that Theologicall rule is most true, *Any one defect maketh a thing bad: but to make truly good, no parcell requirable must bee wanting.* Therefore for that incomparable good of life eternall, wee are not fitted out of that onely that wee are elected, unlesse there concurre other things, which are by Gods decree neces-

*Malum erit in quoque defectu:
Bonum non nisi ex causis integris.*

farily required to the accomplishing of Election. If any of these things be wanting, nay if the contrary hereto bee in the elected, there seemes then to arise a strange impossibility thwarting on both sides. As for example, It is impossible that *Paul*, being chosen, should perish. Tis also impossible, that *Paul*, being a blasphemer against Christ, and an unbeliever, (if he dye in this state) should not perish. Or thus; It is impossible that *David* being chosen, should perish. Tis also impossible, that *David*, being a man-slayer, and an Adulterer, (dying impenitent) should not perish. But Gods providence and mercy doth easily loose this knot, by taking care that none of the elect dye in such estate, by which, according to some ordinance of Gods will, he must be excluded from eternall life.

THE FIFTH POSITION.

IN the meane time, betweene the guilt of a grievous sinne, and the renewed act of faith and repentance, such an offender stands by his

owne desert to bee condemned; by
Christs merit and Gods decree to
be acquitted; but actually absolved
he is not, until he hath obtained par-
don by renewed faith & repentance.

THere can bee no question of the merit of
damnation, for such a sinne. *They which doe
such things shall not inherit the Kingdome of God,*
Gal. 5. 21. Notwithstanding in such a guilt
the faithfull are not in the like case with
the wicked. To the faithfull the blood of
Christ is a prepared antidote at hand ready to
be applyed, which, as soone as their faith is a-
waked and rouzed up, they can use, to the o-
vercomming of this deadly poyson. But to the
unfaithfull, this inward active cause is want-
ing, to wit, faith, without which the remedy,
though soveraigne in it selfe, is as if it were
layed as farre off, out of reach, neither can it
be made their owne, or actually applyed to
them.

Ad moreover hereunto Gods speciall love,
which, though it doth not hinder, but that
his

his fatherly indignation ariseth against an undutifull sonne; yet it keepes of hostile hatred, such as carieth with it a purpose of condemning, 1 Corinth. 11. 32. *When we are judged, wee are chastened of the Lord, that we should not be condemned with the world.*

Notwithstanding in this case the Father of mercies, who will not condemne (with the world) his children, though bound with the guilt of sinne, yet on the other side he will not have them lye still sleeping in their sinnes, together with the world. And therefore hath he set downe this order, that the act of repentance must goe before the benefit of forgiveness, Psal. 32. 5. *I acknowledge my sinne unto thee, and mine iniquitie have I not hid. I said I would confesse my transgression unto the Lord, and thou forgavest the iniquity of my sinne. Ezek. 18. 27. When the wicked man turneth away from the wickednesse that hee hath committed he shall save his soule alive.*

If any man therefore would know the very moment, in which, after the guilt procured by a grievous sin, he becommeth actually absolved; Saint Cyprian seemes manifestly to have

have shewne it, in these words; *When I see thee fighting in the fight of God, I doe not doubt but the holy Ghost breatheth with thy sighes: When I behold thee weeping, I perceive God forgiving.*

*Cyprian. de cura
Domini.*

THE SIXTH POSITION.

IN the foresaid space the right to the Kingdome of God is not taken away, universall justification is not defeated, the state of adoption remaineth undissolved, and by the custody of the holy Spirit, the seed of regeneration, with all those fundamentall graces, without which the state of a regenerate man cannot stand, is preserved whole and sound.

OUr right to the Kingdome of Heaven is not founded on our actions, but on the free gift of adoption, and on our union with Christ. And consequently the right to the Kingdome of Heaven, is not taken away, unlesse that be first taken away, upon which it is founded: *If Children, then heires, heires of God,*

Rom. 8. 17.

S

and

and coheires with Christ. Therefore adoption remaining, and the engrafture into Christ, the faithfull may wander out of the way, which leadeth to the Kingdome of heaven, but hee cannot be said to lose his right of inheritance to that Kingdome. For as he, which fell into a leprosie, was debarred from his own house untill hee was censed, and yet in the meane space lost not his right to his owne house: So the adopted sonne of God taken with the Leprosie of adultery or murder, or any other grievous sinne, cannot indeed enter into the Kingdome of Heaven, unlesse he first be purged from this contagion, by renewed faith and repentance; yet all this while his hereditary right is not quite lost.

Furthermore, that universall and most properly called justification (which the Apostle so lively sets forth, *Rom. 3. 24, 25.*) is not frustrated by the enterposed guilt of a particular sinne, though heynous and grievously wounding the conscience. For against this justification is directly opposed, not every guilt of every sinne, but the universall unremitted guilt of all sinnes, nor the guilt of every person what-

whatsoever, but the guilt of unbeleevers, nor yet washed in the blood of Christ, nor the guilt of any, whatsoever degree, but such a guilt, as for which the hostile anger and vengeance of God lieth heavily upon the guiltie person. Whosoever is justified by a true faith can never afterward bee guiltie after this manner.

We may therefore say, that the effect of justification is for a time suspended by the intercourse of such a particular sin: because the person, by reason of this new guilt, needeth a particular absolution. But wee cannot say, that the state of justification is dissolved: forasmuch as the same person doth not fall from the generall pardon of his forecommitted sins, nor is deprived of that speciall intercession, which our Saviour hath promised to all the faithfull, nor of the free love of God his Father.

The same case holds in adoption. For God never adopted to himselfe a Sonne in Christ, whom afterwards he either must or would dis-inherit, and cast out of his familie. The children of God may indeed sinne, and that

Iohn 3.35.

Ambr de Jacob.
 & vit. beat. lib.
 1. cap. 6.

very grievously ; but the providence and mercie of God will not suffer them so farre to sin, as that they should thereby be bereft of their heavenly home and Father. *The servant abideth not in the house for ever, but the sonne abideth for ever.* For (as Saint Ambrose speakes) God doth not make void the gift of adoption.

To conclude, the seed of regeneration, with those fundamentall gifts (without which the spirituall life cannot subsist) are preserved in safetie. This is hence evident, because that the same holy Spirit, who doth infuse this seed into the hearts of the regenerate, doth imprint into the same seed, a certaine heavenly and incorruptible vertue, and doth perpetually cherish and keepe the same, Iohn 4.14. *Whosoever drinketh of the water that I shall give him, shall never thirst : but the water, that I shall give him, shall be in him a Well of water springing up unto everlasting life.* 1 Iohn 3.5. *Whosoever is borne of God doth not commit sinne : for his seed remaineth in him, and he cannot sinne, because hee is borne of God.* This seed of life remaining in them, it is altogether impossible that the gifts of lively faith & charitie should be quite extinguished:

Hence

Hence Gregory rightly sayes, In holy mens hearts the Spirit alwayes abides, according to some vertues or graces, according to others he comes to depart, and departs, to returne; but in the hearts of his Elect, he remaineth in those vertues, without which, eternall life is not attained.

*Moral. lib. 2.
cap. 42.*

THE SEVENTH POSITION.

THat the regenerate doe not altogether fall from faith, holinesse, and adoption, proceeds not from themselves, nor from their owne will, but from Gods speciall love, divine operation, and from Christs intercession and custody.

IT is certaine, that if God would deale with us upon strict termes, he might most justly for our ungratitude & untowardnesse withdraw from us his fatherly favour, and gifts of saving grace. But for as much as (even by the determination of the Schoolemen) sinne doth not take away grace efficiently, that is, by

certaine expulsion ; but by way of *demerit*, that is, deservingly, surely ; unlesse it can be proved, that God deales with his according to their deserts, it will not follow, that, upon the committing of a grievous sinne, they lose faith, or fall away from the state of justification and adoption. For that, which, in regard of our ill desert, might justly be done, is, by the mercie of God, and by Christs intercession, and the operation of the holie Ghost, hindered from being done. *No creature shall be able to separate us from the love of God, which is in Christ Iesus our Lord.* Not the Devill : for *God shall bruise him under our feet.* Not the world : for *Christ hath overcome the world.* And he doth so worke in all his, that they also at length overcome through faith. Lastly, not (those things from whence is our greatest danger) our own weaknesse, the inclination and pronenesse of our owne free will to wickednesse : for the goodnesse of God is alwaies shewed in this weaknesse of the faithfull, and, through the intercession of Christ for them, is obtained, that they shall not fall off from their faith. *Luke 22.32. I have prayed for thee, that thy faith faile not.*

Rom. 8.39.

Rom. 16. 20.

Iohn 5. 5.

not. Iohn 17. 20. Neither pray I for these alone, but for them also which shall beleve on me through their word. We doe not therefore fetch this perseverance of the faithfull in their faith, and Gods grace, from their owne free will, but from Christ, that frees them. *The Lord shall deliver me from every evill worke, and will preserve me unto his heavenly kingdome, 2 Tim. 4. 18.*

To this purpose are those words of Saint Augustine, *We live safer, if wee trust all to God, and doe not commit our selves partly to God, and partly to our selves.* *Aug. de bon. persec. cap. 6.*

As God workes, that we come to him, so he works also, that we depart not from him. *Ibid. cap. 7.*

THE EIGHTH POSITION.

THe perseverance therefore of holymen is the free gift of God, and is derived unto us out of the decree of election.

THis conclusion ariseth out of those things, which are said before : but that it may more manifestly appeare, we will adde somewhat more.

First,

First, that it is the free gift of God, is proved out of the words of the Apostle, 1 Cor. 4. 7. *What hast thou that thou didst not receive? Now if thou didst receive, why dost thou glorie as if thou hadst not received?* If any thing can give a just cause to men of glorying, surely this, that they have persevered in good unto the end, then when they could at their owne pleasure not have made use of those meanes, which in themselves were sufficient for perseverance. Either therefore this doth beride the faithfull by way of speciall gift, or they have something which they have not received, in which they may greatly glorie. But wee affirme on the contrarie, whether by perseverance be understood either that power, which doth propp and hold up the faithfull, or the stabilitie it selfe, and the unconquered firmenesse of their faith; or lastly, the very act of persevering, that there is none of these, which is not the gift of God.

*In respon. ad
Walach. pag. 79.*

Touching that power, by which the will is stayed up, that it may perlevere, the Remonstrants easily grant, that it is the onely grace of GOD which doth arme a man with this strength

strength to persevere.

Touching the stability and firmenesse, which is considered as the manner or adjunct of true faith, this also is to bee numbred among the gifts of God. For he which doth give the thing it selfe, to wit, faith, doth also give the manner of the thing, to wit, the stability and firmenesse of the same faith, 2 *Thef.*

3.3. *The Lord is faithfull, who shall establish you.*

1 *Cor.* 1.7.8. *Yee come behinde in no gift, waiting for the comming of our Lord Iesus Christ, who shall confirme you unto the end, that ye may be blamelesse.*

Out of which words it is manifest, that faith is the gift of God, as well in the increase, and stability, as in the entrance, and beginning thereof.

Lastly, if we desire to take out of the Scriptures the true formes of speaking, wee ought to call the very act of perseverance the gift of God. For if the Scripture doth not only call the quality it selfe of faith the gift of God, but doth declare, that to beleve is given freely to men, then also ought we to acknowledge, as

Phil. 1.19.

Gods gift, not onely perseverance, but also the act it selfe of persevering. This is most mani-

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festly

festly taught in the place alleaged, where the Apostle saith, that it was given to the *Philippians*, not onely to beleefe in Christ, but to suffer for his sake. Which, what other thing is it, then to persevere in the faith of Christ under the Crosse of persecution.

De perscv. c. 10.

Epist. Hilar. ad Aug.

To this purpose Saint *Austine*. Wee affirme that perseverance is the gift of God, by which wee abide in Christ constantly unto the end. And it is reckoned among the Errors of the *Masilians*, that they denied that such perseverance is given to any, from which he is not suffered to stray. Which Error Saint *Austine* refutes in his booke of Perseverance, chap. 6.

It remaines now, that we prove this gift of perseverance to spring from the fountaine of Election; to the confirming of which we will produce one argument onely.

That, which is given out of an effectuall intention to save without faile that person, to whom it is given, that, without question, doth flow from the decree of election. For what is it else to elect one, then to ordaine him to obtaine salvation without faile? But now such is the force and nature of this gift, that we can-

not

not conceive, that perseverance is ordeined, or given unto any, except upon a former intention both to order and bring the same man infallibly unto salvation. For whatsoever benefit doth accrue unto any by any divine grace, that wholly without doubt the Author of that grace decreed to conferre upon him, to whom hee vouchsafed to impart the same grace. But by the immoveable purpose of God whosoever shall persevere, shall bee saved. Therefore to whomsoever God purposed to give perseverance it is a manifest evidence that the same man was destinated to salvation by the foregoing decree of God. To this purpose is that of *Mat. 24. 24.* Where the impossibility of being seduced in respect of certaine persons knowne to God, is grounded upon this foregoing Election of them: and that of *Saint Paul, Rom. 11. 5.* where the remnant of those few, which fell not from God, is said to be caused according to the election of grace. But of this see more in *Saint Austine de bon. persever. cap. 16.*

Moreover we have seen that the same man
T 2 OF

Of the certainty of perseverance
in respect of our selves,

THE FIRST POSITION.

EVery faithfull man may bee
certainely perswaded, that,
through the mercy of God his Fa-
ther, hee shall bee kept, and bee
brought unto eternall life.

WE treated before of Perseverance, in
respect of the certainty of the object or
thing it selfe; Now are wee to treat of it in
respect of the certainty of the subject, to wit, in
as much as, that thing, which is certaine in it
selfe, is also by us, in whom it is brought to
passe, apprehended as certaine and infallible.

We, admitting every one of the faithfull in-
to the partnership of this benefit, doe avow it
to be not a priviledge afforded to a few of the
faithfull, but a gift bestowed on all the faith-
full, as they are faithfull, without distinction.

Moreover wee say rather, that the faithfull
may

may, or can have within themselves this persuasion, then that they are alwaies actually so perswaded: because this certaine perswasion, although it proceeds from the very nature of faith, yet doth it not alwaies, as it might and ought, put forth into action, but is sometimes suppressed, as wee will hereafter declare.

Nevertheless here wee affirme, that every true faithfull man hath in readinesse at home within himselfe alwaies, and upon all occasions, such a foundation sure enough, whereupon, if he rightly weigh his owne condition, and Gods promise and custody, hee may build up this actuall confidence of his owne preservation in faith unto eternall life.

1 First, it is not enough unto God, in regard of his owne glory, that he preserve us, unlesse he also ascertaine us of this his preservation. *Blessed be God by whose power wee are preserved through faith unto salvation, 1 Pet. 1. 5.* Now we doe not particularly blesse God for those things which wee know not to have received.

2 To Christ our Saviour it was not sufficient

cient to pray that *Peter's* faith might not faile,
 (from which prayer that gift was made cer-
 taine in it selfe) unlesse *Saint Peter* also should
 know it, and thereupon enjoy in himselfe the
 full perswasion thereof, *Luke 22. 32. I have*
prayed for thee Peter that thy faith faile not.

3 It is not enough for us for our comfort, that
 we, being waisted in the ship of the Church,
 goe on towards the haven of salvation, except
 also we be fully perswaded, that we cannot
 by any tempest be defeated of our wished
 harbor. It was not enough for *Noah* to bee
 shut up safe in the Arke, but hee was by the
 promise of God secured against shipwracke
 for the confirmation of his confidence. *Gen.*
6. 18. With thee will I establish my covenant, and
thou shalt come into the Arke.

4 This assurance of perswasion doth flow
 from the very nature of speciall faith, which
 not onely is directly carried unto that which
 is promised, but also doth reflect upon it selfe,
 and its owne apprehension. Of the former
 act are meant those speeches in the Scripture,
Rom. 5. 1. Being justified by faith wee have peace
with God. Iohn 10. 28. My sheepe shall never pe-
rish.

rist. Of the latter those, 1 Iohn 2. 13. We doe know, that we know him. 1 Iohn 5. 10. He that beleeueth on the Sonne of God, hath the witnesse in himselfe. Also, 1 Cor. 2. 12. We haue receiued the Spirit, which is of God, that we might know the things which are given us of God. Therefore euerie faithfull man through the inmost operation of his owne faith beleeves the preservation of the same faith in himselfe. 2 Cor. 13. 5. The same is confirmed out of the testimonies of this faith. Spirituall joy is a manifest evidence. 1 Pet. 1. 8. Beleeving ye rejoyce with joy unspeakeable and full of glory. And this joy will not vanish. Iohn 16. 22. Your joy no man shall take away from you. Also spirituall glorying. Rom. 5. 2. We haue accessse by faith into this grace, wherein we stand and boast, in hope of the glory of God. And this glorie is caried upon its object, as present, and alreadie attained, although indeed it bee but future. So Chrysostome upon this place: Every man glories of those things, which hee hath already. Now because our hope of future things is as certaine and evident, as of things already receiued, the Apostle saith, 1 Cor. 13. 12. We shall see face to face. And so the glory of these things shall be made manifest unto us. And so the glory of these things shall be made manifest unto us.

6. Lastly the certainty, not onely of perseverance, but also of the perseverer, is warranted by the mutuall pledges laid downe betweene God and the faithfull: on that side our pledge kept in the hand of God on this side Gods earnest pennie laid up in our hearts: A double pledge is given for the securing not both parties, but one onely, to wit, us. And this double pledge, although it be possessed on both sides, yet is surely kept by the fidelitie of one part onely, to wit, of God.

Of the former, Saint Paul treateth in the 2 Tim. 1. 12. I am not ashamed, for I know whom I have beleaved, and I am perswaded, that he is able to keepe that, which I have committed unto him, against the last day. That which I have committed, there is the pledge of salvation. Able to keepe, there is a sure preserver: I know and am perswaded, there is faith: I am not ashamed, there is confidence.

Concerning the latter pledge left with us, the Apostle speaketh, Ephes. 1. 13, 14. Yee were sealed with the holy Spirit of promise, which is the earnest of our inheritance: and 2 Cor. 1. 22. Who hath given the earnest of the Spirit in our hearts.

But

But if God, having once given this earnest, should not also give the rest of the inheritance, *hee should undergoe the losse of his earnest* : as *Chrysostome* most elegantly and soundly argueth in his third Sermon upon the 2 Cor. 1. And likewise in his second Sermon upon the Ephes. 1. *They, that truly partake of the spirit, know that it is the earnest of our inheritance.*

THE SECOND POSITION.

T *His perswasion of faith cannot come into the act and vigor, without the endeavor of holinesse, and use of the meanes.*

T He firme perswasion of Gods bestowing the gift of perseverance, and of our attaining of life everlasting, we attribute to the mercy of God alone, and the intercession of Christ, as to the originall cause : but so, as we withall referre it to sanctification, as an unseparable companion, and a most sure signe. This is laid downe, as an evidence of a solid faith, 1 Iohn 2. 3. *Hereby we are sure, that wee know him, if we keepe his commandements.* This is

set forth as the proper passion of justification, *Rom. 8. 1. There is no condemnation to them, that are in Christ Iesus, who walke not after the flesh, but after the spirit.*

But we measure this holinesse, not by the degrees of it, but by the endeavor, and settled purpose of him, that hath it: and withall we professe, that this holinesse and perswasion of faith may and ought to bee forwarded and confirmed by watching, fasting, prayer, and mortifying the flesh, and other meanes there-to appointed by God, *Mat. 14. 38. Watch, and pray, lest ye enter into temptation, 1 Cor. 9. 17. I beat downe my body, and bring it into subjection, lest I my selfe should be reprov'd.* Notwithstanding in the meane while let us so reckon this our diligence, and pious use of these meanes, in the number of the exercises of our freed will, that withall wee account that very diligence and endeavour amongst the helps of assisting grace and motions of the holy Spirit dwelling in us.

Now it is certaine that this firme perswasion, of which we speake, cannot put forth it selfe without these holy endeavors.

1 Because sanctification (the companion of justification) cannot consist without the intent of obedience: An habituall purpose whereof (although interrupted by many slips) is sufficient to the Elect for the maintaining the state of justification entire in it selfe. But for the present comfort of this confidence, is necessarily required an actuall purpose of such obedience; neither can any man out of the testimony of the spirit speaking to his heart, say, I doe now confidently beleeeve, that I shall remaine in the state of grace to the end, unless he also adde, out of the sincere intent of his minde, I doe now most constantly purpose with my selfe to walke in the wayes of Gods holy Commandements.

2 Much lesse can it be imagined, that this lively act of our confidence can stand with an actuall and direct purpose of sinning. For as one habit is opposed to another habit, so also an act is opposed to an act. Neither can we, without a senselesse contradiction, imagine a man concluding after this manner, I am confident, that life everlasting cannot be taken away from mee: and yet withall I resolve

with my selfe to be a slave to my alluring affections. Our Saviour shewes that these contrary resolutions cannot stand together, *Mat. 6. 24. No man can serve two Masters.*

THE THIRD POSITION.

THis persuasion hath not that degree of certitude, that can alwayes shut out all feare of the contrary, but is sometimes lively, sometimes languishing, sometimes, (as in great temptations) none at all.

IN spiritual gifts, with w^{ch} we are furnished in this life, sincerity is required, perfection of degrees is not to be expected; Even that gift which is the hand, by which wee lay hold on all the rest, hath its diseases, and weakneses; so that the persuasion of the faithfull concerning their owne salvation and perseverance, cannot alwayes enjoy the highest degree of certitude.

1. The first infirmity ariseth out of the ground it selfe, whereupon this personall confidence

fidence is built, which seemes to be of lower degree, then the certitude of dogmaticall faith. For the Articles of the Catholique Faith doe worke upon our assent, as immediate and originall principles: but the truth of this speciall faith is not enforced thence, as a necessary consequent, but is added therto by way of assumption. Therefore there can be no greater certaintie of that conclusion, which frameth this perswasion, then such as is in the weaker of the premisses. But that assumption is grounded upon experimentall arguments, weighed and applied by a mans private conscience; which arguments or markes, since they are sometimes questioned whether or no they be true and concluding evidences, nay oftentimes are hid under the cloud of temptation, so that they the while cannot shine forth to our present comfort, what wonder, if so be the faithfull have not alwaies at hand a lively and firme perswasion concerning their eternall salvation.

Nay, which is more, the very principles of the Catholique faith, howsoever they are, by the light of revelation, cleare in themselves,

yet for as much as they are knowne to us, by the certainty, not of evidence, but onely of *adhesion*, they doe not procure in us an assent of such uniforme stabilitie, as is yeelded unto *Mathematicall demonstrations*, and inbred *notions* admitted by all men. But in our contemplating these revealed principles, out of the remainder of our carnall diffidence, sometime there arise, (as wee may so say) certaine vapours, or mists, through which the light of divine truth (in it selfe immutable) to our weake eyes seemeth to tremble, and suffer a kinde of refraction. How much more frequent and more lasting is that mistake, which may betide any of the faithfull in the viewing his own personal confidence? Their eyes truly would alwayes waiver, except both this common revelation of the Catholique Faith, and also that personall application, made by the conscience, were confirmed and sealed unto our hearts by the holy Ghost; *bearing witnessse to our spirit, that we are the sonnes of God*. And this very testimony of the Spirit, although the seed thereof be never utterly extinguished, yet in regard of the fruit and sence thereof, sometimes

times it either withdrawes it selfe, so that our owne infirmity may be evident to us, or else for a time it is, as it were, raked up under the ashes by our rebellion and ingratitude.

2 Therefore that other weaknesse doth arise from temptations, by which this perswasion is assaulted. And those are partly afflictions, which seeme to menace us with the evill of punishment, and partly our owne perverse concupiscences, which doe brand our soules with the evill of sinne, and guilt thereof; and partly the snares and assaults of the Devill, by which he doth set upon us in both those kindes. But the maine skirmish consists in the mutuall wrastling and struggling of the flesh and spirit. Whilest this wrastling lasts, our faith is weake: but if so be the spirit overcomes the flesh, then our spirit cheeres up, and triumpheth in this manner: *Who shall separate us from the love of Christ?* But if (which often falls out) the spirit, thus wearied and weakned, receive the foile for a time, being either overborne with the load of afflictions, or tainted with the spots of hainous sinnes, then there remaines no such actuall per-

perswasion, a stop is made of al spiritual comfort, and the light of Gods countenance is hidden from us. Hence those mournfull complaints of holy men : *Iob 6. 4. The arrowes of the Almighty are within me, the poyson whereof drinckes up my spirit, the terrors of God set themselves in aray against me. Lament. 3. 42. We have transgressed and rebelled. Thou hast not pardoned, thou hast covered thy selfe with a cloud, that our prayers should not passe through.* But if the waves of temptation arise yet higher, and the fiery darts of the devill doe wound the conscience already pressed downe with its owne burden, then not onely this sweet perswasion is banished, but also a perswasion utterly contrary commeth in stead thereof : by force whereof holy men, thus affrighted, doe apprehend God as an angry Iudge, and seeme to themselves to be now falling headlong into the open gates of Hell. This case is set downe in those almost despairing speeches of *Iob*, *Let the day perish wherein I was borne* : And that of *David*, *I said in my haste, I am cut off from before thine eyes.*

Iob 3. 2.

Psal 31. 22.

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THE FOURTH POSITION.

WHen a faithfull man, after much struggling, hath got the upper hand of these temptations, that act, by which he doth apprehend the fatherly mercy of God toward him, and eternall life to be conferred without faile upon him, is not an act of floating opinion, or of conjecturall hope, such as may be built on a false ground, but it is an act of a true and lively faith, stirred up, and sealed in his heart by the spirit of adoption.

AS it fares in nature, so in grace, after the cloud is removed the day is the clearer, and certaine diseases, after they are overcome, prove occasions of future health. A faithfull man, escaping out of the waves of great
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tations,

tations, doth not only receive the confidence, which was almost extinguished, but gaines a greater measure thereof. For hee is made stronger by the conflict, and more cheerefull by the conquest; Nay, if in this wrastring some of his bones bee broken, after they be set againe, they will knit the stronger, *Psal. 51. 10. The bones which thou hast broken shall rejoyce.*

I. Because the life and state of a regenerate man is spirituall, he may be said, while he is transported by the force of sin or temptation, to be with-held from his naturall place. The spirit therefore doth easily returne backe again to his own bent, and againe acknowledgeth his former confidence in the fatherly mercy of God. This is manifest out of the examples of the Saints, who have expressed their owne vehement conflicts, still ending in the lively voyce of faith. So *Jonas* being in the belly of the Whale, said, *I am cast out of thy sight, yet I will looke againe toward thy holy Temple.* And *Saint Paul*, *O wretched man that I am, who shall deliver mee from the body of this death? I thanke God through Iesus Christ our Lord.* In them, both their

Jonas 2. 5.

Rom. 7. 24.

their conquest following their conflict breaks forth into a vigorous act of faith.

2 Because the panting soule, thirsting for Gods fatherly reconciliation, doth run more greedily to the fountaine of living waters, and relisheth more sweetly that, whereof it perceived it selfe for a time debarred, namely the fruition of God appeased. Thence it acknowledgeth in it selfe the seed of faith, by the force whereof it ariseth againe to repaire the very breaches made upon faith: whose root indeed spreadeth the further by this loosening, and sends forth new tendrells, from which sprout out new shoots of greater certainty. By this conflict and affliction the faithfull Christian learnes *patience*, by which he mortifieth himselfe: *by patience probation*, by which he searcheth himselfe: from probation hee mounts up to an *hope* of overcomming likewise future tentations. *Who delivered us from so great a death, and will deliver us, in whom wee trust, that he will yet deliver us:* and of persevering, and consequently attaining eternall life; **1 Cor. 1. 18.** *Who shall confirme you unto the end, that ye may be blameless in the day of our Lord Iesus*

Rom. 5.

2 Cor. 1. 10.

Christ. And this same hope maketh not ashamed; as it followes in the same Apostle. It is not therefore a fleeting opinion, or uncertaine conjecture, but an hope, which, as it springs from faith, so it hath the same certaintie with faith, and therefore is solide and undeceivable.

Wee have in *David* an example of this renewed and confirmed confidence after that his spot of that great sinne was washed away *Psal. 51.* After that the assault of that dangerous temptation was abated, *Psal. 73.* In both these cales there are to be seene, cleerely shining forth, the spirit of prayer, spirituall joy, and the seale of adoption. *Take not thy holy spirit from me. Thou hast holden mee by thy right hand.* Thence proceeds that confident conclusion; *It is good for mee to draw neere unto God, and to trust in the Lord.*

Erroneous

Erroneous Opinions rejected by us.

THE FIRST.

That the perseverance of those, who are truly faithful, is not an effect of Election, but a benefit offered equally to all, upon this condition, namely, if they shall not be wanting unto sufficient grace.

WE have confuted the first part hereof at the first Article in our third Position, and in the third Erroneous Opinion, and also in this fifth Article, in the eighth Position, Of the certainty of perseverance in it selfe.

The second part of this Opinion contains many incongruities.

1 It is not true that perseverance is a gift onely offered, and not given also. For the Scriptures witnesse, that God doth not onely offer unto his the grace of perseverance, but also that he gives it them, and puts it into their hearts.

Ier. 32. 40. *I will put my feare into their hearts,*

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that

that they shall not depart from me. Iohn 4. 14. The water that I shall give him shall be in him a well of water springing up unto eternall life. 1 Cor. 10. 13 But will with the tentation make a way to escape.

2 It is false, that it is offered equally to all, as appeares out of our Positions set downe before in the first Article: Where wee have proved that perseverance in faith doth belong to the Elect alone.

3 It is false that perseverance is a grace offered upon condition: for it is a gift promised absolutely by God without any respect at all of condition. The reason is this: Some promises of God are touching the end, others touching the meanes which conduce to the end. The promises, concerning the end, that is to say, Salvation, are conditionall. *Beleeve and thou shalt be saved. Bee faithfull unto the death,* (that is, persevere) *and I will give thee the Crowne of life.* But for as much as no man is able to performe the conditions, God also hath made most free and absolute promises to give the very conditions, which he workes in us, that so by them, as by meanes, we may attaine the end. *Dent. 30. 6. And the Lord thy God will circumcise*

cumcise thy heart, to love the Lord thy God with all thy heart, and with all thy soule, that thou maist live. The end here promised is life, which the Israelites could never attaine without the performance of the condition, namely, their love of God. But here God promiseth absolutely, that hee will give unto them this condition. Since therefore the promises of Faith, and perseverance in Faith, are promises concerning the meanes, they are expressely to bee reckoned among those absolute gifts, by which God, (considering mans disability both to attaine the end without the meanes, and also to performe the meanes or conditions of himselfe,) doth promise that he will make them able to performe the conditions. God promiseth life to those that constantly feare him: the promise of life is conditionall: but of constant feare, it is absolute. *I will put my feare in their hearts, that they may not depart from me.*

4 Be it so that this gift were conditionall, yet it is not offered upon this condition, if men will not be wanting to themselves in the entertainment of this sufficient grace. Against this condition those reasons are of force, which

which we brought before against the strength of free wil in mans conversion: to which we adde also these.

1 First it will follow out of this condition, that wee doe in vaine intreat God in the behalfe of any men, that he would give unto them the gift of perseverance, because of course he offers them universall and sufficient grace, to which, if they themselves will not be wanting, they shall persevere.

2 This is an idle condition. For it makes perseverance to be the condition of perseverance. For to persevere is nothing else, but not to be wanting unto this sufficient grace. If therefore God offers perseverance upon this condition, he offers the same upon condition of it selfe.

3 Lastly, the second part of this opinion is soundly confuted by Saint *Austine*, *de corrept. & grat. cap. 11. & 12.* of which disputation this is the summe, *It was given to Adam that hee might, if he would, persevere in good: but it was not granted to him to will to persevere. But such grace is given to us, who are truly engrafted into Christ, that not onely we may, if we will, but also that wee shall*

shall will to persevere in Christ. Againe in his booke *de unitate Ecclesiae*, cap. 9. the same *Au-
stine* doth contemne this very opinion main-
tained by the *Donatists*, namely, that Men be-
leeve, if they will; if they will, they persevere in that
which they beleeve; if they will not, they persevere
not.

THE SECOND.

That perseverance is a condition required in
the new Covenant and foregoing Gods
Election.

SEE the second and fift Erroneous Opini-
on rejected by us in the first Article.

THE THIRD.

That hee, who doth truly beleeve, may sinne
against the Holy Ghost.

These reasons confute this Opinion;
1 **F**irst, to sinne against the Holy Ghost, is to
sinne unto death, 1 Iohn 5. 16. Those who
are truly faithfull cannot sinne unto death;
Because to sinne unto death is to commit that
sinne, upon which death shall surely follow,
to wit, that eternall and second death, which
never hath power over those, who are truly
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faithfull, as being those, *who dye unto sinne, and doe rise againe from their sinnes unto newnesse of life, Apoc. 20. 6. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power.*

2 They, who sin against the Holy Ghost, shall never come unto glory, or unto the Kingdome of Heaven; to which all true beleevers do without faile come. For it is the same to bee a true beleever, as to bee justified, and to be the adopted Sonne of God; but the justified shall come to glory; *Rom. 8. Whom he justified, them also he glorified;* and the adopted sonnes of God shall attaine the Kingdome of Heaven, *Gal. 4. 7. If sonnes, then also beires of God through Christ.*

3 1 *Iohn 3. 9. Whosoever is borne of God (as is every true beleever) doth not commit sinne, which (by the Apostles owne interpretation, ver. 8. He that commiteth sinne is of the Divell,* is to be understood of those sinnes which estate a man under the Kingdome and power of the Divell, such as principally the sinne against the holy Ghost is. Hither tends the spech of the Apostle, *2 Tim. 4. 18. The*

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Lord shall deliver mee from every evill worke, and will preserve mee unto his heavenly Kingdome. What? From every evill worke without exception? Not so; But from every such evill worke, which might wholly deprive him of all right to the Kingdome of Heaven; of which kind no question, the sinne against the holy Ghost, is, not onely for the inward malice, but also for the finall impenitency joyned to it.

THE FOURTH.

That no true beleever, or regenerate person, can be assured in this life of his perseverance and salvation, without speciall revelation.

OF the first part of this position, we handled before in this Article. But now, that a man may know that his perseverance for the future may be secured without any speciall revelation, wee prove by this reason. Tis confessed that some Saints (especially Saint Paul) did obtaine this certainty. *Rom. 8. I am perswaded that neither life nor death, &c.* But Saint Paul did not fetch this perswasion from extraordinary revelation, but from those

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grounds,

grounds, which are common to him with other the faithfull. *vers. 32.* *He, that spared not his owne Sonne, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of Gods Elect? It is God that justifieth. vers. 33.* *It is Christ that makes intercession for us.* What? was Christ onely given for *Paul*, and not for other beleevers also? Was *Paul* alone the Elect of God? Doth God justifie *Paul* onely? Or doth Christ make intercession for *Paul* alone? Since therefore out of these premises common to the whole Church of the Elect, Saint *Paul* in that place inferres that confident conclusion, *Who shall separate us?* and, *I am perswaded, &c.* certaine it is, that other beleevers also, who have interest to the same meanes of salvation, may hence deduce and apply unto themselves this full perswasion of their salvation and perseverance.

The same conclusion every faithfull soule is able to make out of other ordinary premises.

1 From the faithfulness of God, *1 Cor. 10. 13.* *God is faithfull, who will not suffer, &c.*

2 From experience of his former good will,

will, *Phil. 1. 6. Being confident of this very thing, that hee, which hath begun a good worke in you, will also perfect it, &c.*

3 From the practise of good workes performed in faith, *2 Tet. 1. 10. If yee doe these things; ye shall never fall; and what those things are, tis evident out of the 5. and 6. verses.*

4 From the testimony of the conscience, *1 Iohn 3. 21. If our hearts condemne us not, then have we confidence toward God.*

5 By the testimony of former led life, *2 Tim. 4. 7. I have fought a good fight: hence forth is there a Crowne laid up for me.*

6 Lastly the testimony of the Spirit doth seale all these things to us, *Rom. 8. 16. The Spirit it selfe beareth witnesse with our spirit, &c.*

These and other evidences of the like kind; are obvious to every faithfull soule, and therefore likewise the conclusion.

But if this certainty should issue only from an extraordinary revelation, Saint Peter shold in vaine exhort all the faithfull, thus; *2 Pet. 1. 10. Give diligence to make your calling and election sure.*

THE FIFT.

That as often as any grievous carnall sinne is committed, so often is the state of justification and adoption lost.

Against this opinion these arguments, besides others, are of force.

1 Man cannot by any sinne make void any act of Gods. But justification and adoption are Gods acts, and those flowing from his owne good pleasure : *Ergo*. When therefore it is questioned whether or no there may be an intercision of justifying grace, caused by the finnes of the flesh, the question is, not onely whether a man can lose any qualitie by sinne, but we must fetch this question much further, to wit, whether mans sinne be of force to make void Gods acts, or to alter that doome of God, by which hee in himselfe hath already pronounced us just, and adopted us into the right and title of Sonnes. In vaine in this case some oppose against us *the defect of the subject*, or failing on mans part: Whereas God doth continually repaire the sub-

subject (which of it selfe, without doubt, would faile) by giving the faithfull perseverance, that they may not faile. For to the end that by faith he might keepe us, he keepe also that very faith in us: as elegantly that reverend late Bishop of Salisbury.

*De veritate
gratia.*

2 So farre it is that every grievous sinne of the flesh should altogether devest a faithfull soule of the state of justification and adoption, that on the contrary, it is held, especially by practicall Divines, that God doth permit those sinnes very often in justified and adopted persons, that both their justification and adoption might be afterward the more confirmed unto them; according to that of the Prophet, *Psal. 119. 71. It is good for me, that thou hast humbled me, that I might learne thy statutes.* This is evident in the falls, not onely of David, but also of *Hezekias*, and *Peter*, whereby occasionally the endeavor of holinesse, the acknowledgement of their owne infirmity, and a more vehement suit unto God for the gift of perseverance were increased in them. We conclude therefore, that neither justification is broken off, nor yet adoption lost, by
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the falls of the Saints, but that hence it comes to passe, that, rising againe, they doe so much the more warily *worke out their owne salvation with feare and trembling.*

THE SIXT.

T*hat the doctrine of the certainty of perseverance and salvation, is of its owne nature both hurtfull unto true piety, and pernicious every way to Religion.*

BOTH Gods truth, and mans experience easily wipe off this aspersiō. For this Christian perswasion of perseverance, and salvation, not onely in-respect of its own nature, but also according to the very event in the Church, doth, by Gods blessing, produce a quite contrary effect.

1 First in respect of the thing it selfe, the certainty of the end doth not take away, but establish the use of the meanes. And the same holy men, who upon sure grounds promise unto themselves both constancy in the way of this pilgrimage, and fruition of God in their everlasting home, know also that these
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are not obtained without performance of the duties of holinesse, and the avoidance of contrary vices : and therefore they turne not their backs from these meanes, but indultriously embrace and prosecute them. *1 Iohn 3. 3. Every man that hath this hope in himselfe, purifieth himselfe, even as he is pure. Esay 38. 5.* When Hezekiah had received that promise of God of an addition of fiftene yeares to his life, he did not therefore neglect the use of medicines or meats, but, that this promised event might be brought into act, he applied, for the cure of his body, the plaister, which was prescribed unto him by the Prophet. The Apostle doth altogether reject this consequence of carnall security imputed to this doctrine, and that with a kinde of indignation. *Rom. 6. 1. Shall we continue in sinne, that grace may abound ? God forbid. How shall we, which are dead to sinne, live any longer therein ?* As if Saint Paul would intimate unto us, not onely the incongruity, but also impossibility of such a sequell.

2 As touching the event, true it is, that any the most wholesome truth of God may bee perverted by the abuse of men. But upon

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this

this doctrine wee cannot acknowledge that there groweth any such inconvenience, no not *de facto*, that is, in the event it selfe. Let us take a view of the Reformed Churches, in which this confidence of perseverance and inviolable adoption is beleevd and maintained. Doe we finde that thereupon the bridle is let loose unto riot? That piety is trampled downe? We give thanks unto God through our Lord Iesus Christ, that among ours (who enjoy this full perswasion of spirituall comfort, and are confident, that there is an inheritance, which cannot bee lost, laid up for them in heaven) there is not found lesse care of godlinesse, nor lesse endeavor (so far forth as mans infirmity will suffer) to live an unblameable life than is to be found among any sort of those, who pinne their perseverance on their owne free will, and will not grant it to flow from any foregoing Election of GOD.

Thus



Hus have wee set
downe our joynt
Suffrage concerning
these five controver-
ted Articles ; which
our judgement wee
beleeve to be agreea-
to the word of God,
and sutable to the

Confessions of so many reformed Churches.
From which, that this one of the *Low-Coun-
tries* should be separated, it neither will seeme
safe , nor pious unto those , who have any
graine of wisdom, or sparke of true piety.

And this our most Gracious and Mightie
King of *Great Britaine Defender of the Christian
Faith*, and the most earnest maintainer of it,
(out of his hearty wishes, that in these flou-
rishing Provinces, the faith might remaine
sincere , and the peace of the Church and
Common-Weale be entirely preserved) hath

especially aymed at, when he gave in charge to us, appointed to bee sent hither, that wee should as much as in us lyeth, by our moderate advises set forward the publike peace of your Church; and that we should exhort our Reverend Brethren assembled in this celebrious Synode, that they should not determine any thing in their Synodicall Suffrages, which might thwart the received Doctrine, which hath beene established in so many publike Confessions of the Churches.

This received doctrine hath not long since seemed distastfull to the palate of some ill-affected to Innovation, which doctrine though they have by all meanes and helps indeavoured to disgrace and suppress, yet neverthelesse, like a kinde of heavenly fire, it hath sent forth the clearer rayes by the very motion and agitation. We truly wish from our hearts unto our brethren, called *Remonstrants*, that the eyes of their understanding may be enlightened, and that their minds may not be estranged from the study of peace: as also unto the rest of our reverend brethren, such charitable affection toward them, that they may not cease,

cease, to wish well unto the persons of those men, whose errors they oppugne.

And here wee crave leave a little to turne our speech to the most illustrious and mighty States, and to their most judicious Delegates, and finally to all the rest, that sit at the sterne of the Common-weale in this Countrey. It is your parts (most noble Lords) no lesse to take care lest the Orthodox Religion, then the Common-weale, committed to your trust, should receive any damage. *For Magistrates serve God in this, when for his service they doe those things, which none can doe, but Magistrates.* In this case therefore there needs, not onely your pietie and good example, but also your power and commands : Let your power restraine that, which here goeth by the name of *libertie of prophcing*. Vpon presumption whereof some are wont, first lightly to nibble at, then openly to impugne, and at last to cry downe the most established grounds of our faith. If it shall bee lawfull for every one to impeach the Orthodox doctrine, approved by the common consent of all the reformed Churches; it is to be feared, that they

who through the connivence of the Magistrate, have begun to innovate in the Church, will afterward, against his prohibition, as occasion may serve, attempt the like in the Commonwealth.

But they little need our exhortation, who to their great paines and cost have already taken the best course, that could be wished, for the renovation and consummation of peace and truth in these Churches. Therefore we thinke it unlawfull to doubt of their constancy, of whose singular prudence, piety and care we have had experience : And will pray unto God, that those things, which have proceeded from them with a pious intention, may be finished with happy successe.

And now beloved brethren and fellow Ministers, wee will also in a few words adresse our selves to you, from whose wisdomes it cannot bee hid, that among these principall Controversies so much discussed, there bee sometime sleight questions intermingled, which neither have the same certaintie of beliefe, nor are of any great moment to true piety. But as for those which are of
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that nature, that, unlesse they be maintained, the free grace of God, in the provision for mans salvation, is infirmed, and the free will of man set up in Gods Throne, for those you ought constantly to stand, as for the free-hold of Religion; neither by any meanes ought you to endure, that the certainty of our salvation should bee revoked from the stability of Gods purpose to the inconstancy of mans freewill. But if among these any questions come in, which being not yet determined by the Reformed Churches, are probably disputed by godly and learned men either way without any damage to the rule of faith, it becomes not grave and moderate Divines to thrust upon other mens consciences, as determinations of Faith, their owne private opinions herein. In such *Tenets* there is no danger, so long as you take heed, that diversity of opinion doe not either among the Ministers dissolve the bond of peace, or among the people sow the seeds of faction.

Moreover (that wee may give no further caution) among those things, which are certaine, and soundly grounded upon the word
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of God, some there be, which are not to be inculcated to every auditory without difference, but onely to be touched warilie in due time and place. Among these is that high mystery of *Predestination*, a most sweet doctrine, and full of comfort, but to those onely, who are rooted in faith, and exercised in pietie; to which kinde of men, in great conflict of conscience, it may bee instead of a strong tower of defence. But when they, who have not yet well learned the first foundations of Religion, and whose mindes are wholly carried away by their carnall affections, are by the indiscretion of some Preachers, called on to dive into this depth, this commeth of it, that, while they brabble about the secret decree of *Predestination*, they neglect the saving knowledge of the Gospell, and, while they dreame of nothing else but *Predestination* unto life, they never care to set foot in that way, in which they must walke, who are *Predestinated* unto life.

And concerning the mystery of *Reprobation*, greater care is to be had, that it be not only handled sparingly and prudently, but also in the
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the explication thereof those fearefull opinions, and such as have no ground in the Scriptures, bee carefully avoyded, which tend rather unto desperation, then edification, and doe bring upon some of the Reformed Churches a grievous scandall.

Lastly, wee are so to determine of the precious merit of Christs death, that we neither sleight the judgement of the Primitive Church, nor yet the Confessions of the Reformed Churches, nor (which is the most principall point of all the rest) weaken the promises of the Gospel, which are to be propounded universally in the Church.

These brieve admonitions are here given by us, rather that wee might testifie our love toward our Venerable brethren, then that we thought they needed this our advise.

There remains nothing now, but that wee humbly beseech Almighty God, that the counsailes of the *States*, the endeavors of the Ministers, the assistance of foraine Divines, and the endeavors of all may ayme at this, and obtaine this end, that the Church of the Low Countries, all errors being roo-

ted out, and dissensions composed, may enjoy the Orthodox Faith, and a settled peace for ever, through him, who is the Advocate of our peace, our Lord and Saviour I E S U S C H R I S T. *Amen.*

Subscribed by

George Carleton D. in Divinity, Bishop of Landaff, afterward Bishop of Chichester.

Iohn Davenant D. in Divinity, now Bishop of Salisbury.

Samuel Ward, the Lady Margarets, professor of Divinity in the Vniversity of Camb. and Master of Sidney Colledge there.

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